THE CONFESSION OF FAITH,

And the Larger and Shorter

CATECHISMS,

First agreed upon by the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion betwixt the Kirks of Christ in the three Kingdomes.

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THE CONFESSION OF FAITH,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*,

And now appointed by the Generall Aſſembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion, betweene the Kirks of CHRIST in the three Kingdomes.

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do ſo far manifeſt the Goodneſſe, Wiſdom, and Power of God, as to leave men unexcuſable; *a* yet

a Rom. 2. 14, 15 Rom. 1. 19, 20. Pſal 19 1, 2, 3. Rom. 1, 32. with Chap. 2. 1.

yet are they not sufficient to give that knowledge of God and of his Will, which is ne-
b 1 Cor. 1 21. 1 Cor. 2 13, 14. cessary unto Salvation *b*. Therefore it pleased the Lord at sundry times and in diverse manners, to reveal himself, and to declare that his will
c Heb 1. 1 unto his Church *c*; and afterwards, for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world; to commit the same
d Prov. 22. 19, 20, 21 Luke 1. 3, 4 Rom. 15. 4 Mat. 4 4, 7 10. Isa 8 19, 20 *e* 2 Tim. 3 15. 2 Pet. 1. 19 wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*; those former wayes of Gods revealing his Will unto his People, being now ceased *f*.
f Heb. 1. 1, 2 II. Under the name of holy Scripture or the word of God written; are now contained all the Books of the Old and New Testament, which are these;

OF

OF THE OLD TESTAMENT.

Geneſis	Eccleſiaſtes
Exodus	The Song of Songs
Leviticus	Iſaiah
Numbers	Jeremiah
Deuteronomie	Lamentations
Joſhua	Ezekiel
Judges	Daniel
Ruth	Hoſea
I. Samuel	Joel.
II. Samuel	Amos
I. Kings	Obadiah
II. Kings	Jonah
I. Chronicles	Micah
II. Chronicles	Nahum
Ezra	Habbakuk
Nehemiah	Zephaniah
Eſther	Haggai
Job	Zechariah
Pſalms	Malachi.
Proverbs	

OF THE NEW TESTAMENT.

The Gospels according to

MAtthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistles to the Romanes
I. Corinthians
II. Corinthians
Galatians
Ephesians
Philippians
Colossians
I. Thessalon.
II. Thessalon.
I. To Timothy
II. To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of James
The first & second Epistles of Peter
The first, second and third Epistles of John
The Epistle of Jude
The Revelation of John.

All

All which are given by inspiration of God, to be the rule of Faith and life *g*.

g Luke 16. 29, 31. Eph. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Cannon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

h Luke 24. 27. 44 Rom. 3. 2 2 Pet. 1. 21

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it selfe) the Author thereof: and therefore it is to be received, because it is the Word of God *i*

i 2 Pet. 1. 19, 21

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the effi-

2 Tim. 3. 16 1 Joh. 5. 9 1 Thes. 2. 13

k 1 Tim. 3. 15

cacy of the Doctrine, the Majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God) the full discovery it makes of the onely way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to bee the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word in our hearts *h*.

h Joh. 20, 27. Joh. 16. 13, 14. 1 Cor. 2. 10, 11, 12. Isa. 59. 21

VI. The whole Counsel of God, concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture

ture? unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or traditions of men *m*. Neverthelesse we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the generall Rule of the Word which are alwayes to be observed *o*.

m 2 Tim. 3,16,17 Gal. 1. v. 8, 9 2 Thes. 2.2

n John 6.45 1 Cor. 2.9 10, 12

o 1 Cor. 11 13, 14 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plaine in themselves, nor alike clear unto all *p*: yet those things which are necessary, to be known, beleeved, and observed for salvation, are so clearly propounded and opened in some

p 2 Peter 3. 16

place of Scripture or other, that not onely the Learned, but the unlearned, in a due use of the ordinary means may attain unto a sufficient Understanding of them *q*.

q Psal. 119 105. 130.

VIII. The old Testament in Hebrew (which was the Native language of the people of GOD in old) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and Providence kept pure in all ages, are therefore Authentical *r*, so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*; therefore

r Mat. 5.18

s Isaia 8.20 Acts 15. 15 John 5. 39 46

t John 5.39

fore they are to be translated into the vulgar language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures, may have hope *x*.

u 1 Cor. 14 6, 9, 11, 12, 24, 27, 28

w Col. 3. 16

x Rom. 15 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*.

y 2 Peter 1 20, 21 Acts 15. 15, 16

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose sentence

we

we are to rest; can be no other but the holy Spirit speaking in the Scripture *x*.

x Matth. 22 29, 31 Eph. 2. 20 with Acts 28. 25

CHAP. II.

Of God, and of the Holy Trinity.

a Deut. 6.4 1 Cor. 8.4,6 *b* 1 Thes. 1.9 Jer. 10.10 *c* Job 11. 7 8.9 Job 26. 14 *d* Joh. 4.24 *e* 1 Tim. 1.17 *f* Deut. 4.15 16. Joh. 4 24. with Luk. 24. 39 *g* Acts 14. 11, 15. *h* Jam. 1.17 Mal. 3. 6 *i* 1 Kings 8 27. Jer. 23 23, 24. *k* Psal. 90. 2 1 Tim. 1.17 *l* Psal. 145. 3 *m* Gen. 17. 1 Rev. 4. 8 *n* Ro. 16. 27 *o* Isa. 6. 3 Rev. 4. 8 *p* Ps. 115. 3 *q* Exod. 3 14 *r* Eph. 1. 11 *s* Pro. 16. 4 Rom. 11. 36 *t* 1 John 4 8. 16 *u* Exod. 34 6, 7 *w* Heb. 11. 6

THere is but one onely *a*, living, and true God *b*: who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternall *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsell of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, mercifull, long-suffering, abundant in goodnesse and truth, forgiving iniquitie, transgression and sin *u*, the rewarder of them that diligently seek him *w*; and withall,

all, most just and terrible in his judgements x, hating all sinne y, and who will by no means clear the guilty z.

II. God hath all life a, glory b, goodnesse c, blessednesse c, in, and of himself, and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made e, nor deriving any glory from them f, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things g, and hath most Soveraigne Dominon over them, to do by them, for them, or upon them whatsoever himself pleaseth h. In his sight all things are open and manifest i, his knowledge is infinite, infallible, and independent upon the creature k, so as nothing is to him contingent, or uncertain l. He is most holy in

x Nehem. 9 32,33
y Psal. 5.5,6
z Nah. 1.2,3 Exod. 34.7
a 1 Joh. 5.26
b Act. 7. 2
c Psal. 119 68
d 1 Tim. 6 15. Rom. 9.5
e Acts 17 24,25
f Job 22 2,3
g Rom. 11.36
h Rev. 4.11 1 Tim. 6.15 Dan. 4.25 35
i Heb. 4. 13
k Rom. 11. 33.34 Psal. 147. 5
l Acts 15.18 Ezek. 11.5

in all his Counsels in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatsoever worship, service or obedience he is pleased to require of them *n*.

m Psal. 145 7. Rom. 7 3

n Rev. 5 12, 13, 14

III. In the Unity of the God-head, there be three Persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father *p*: the Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 John 5. 7 Mat. 3. 16 17 Mat. 28. 19 2 Cor. 13. 14

p John 1. 14 18

q Joh. 1. 25 26 Gal. 4. 6

CHAP. III.

Of GODS Eternall Decree.

GOD, from all eternity, did, by the most wise and holy Counsel of his own Will, freely, and unchangeably ordain whatsoever comes to passe *a*;

passe *a*; yet so, as thereby neither is God the Author of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

a Eph. 1. 11 Rom. 11. 33 Heb. 6. 17 Rom. 9. 15 18.
b James 2. 13. 19 1 John 1. 5
c Act. 2. 23 Mat. 17. 12 Act. 4. 27 28 Jcb. 19 12 Pro. 16. 33

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

d Act. 15. 18 1 Sam. 23 11, 12 Mat. 11. 21 23
e Rom. 9 11. 13, 16, 18

III. By the decree of God, for the manifestation of his Glory, some men and Angels *f* are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*.

f 1 Tim. 5 21. Mat. 25 41
g Rom. 9 22, 23 Eph. 1. 5, 6 Prov. 16. 4

IV. These Angels and men, thus predestinated and foreordained, are particularly, and unchangeably designed, and their number is so certain, and definite, that it cannot be either

either increased or diminished *h*.

h 2 Tim. 2 19 Joh. 13. 18

V. Those of mankind, that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret counsell and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory *i*, out of his meer free grace and love, without any foresight of Faith, or good works, or perseverance in either of them, or any other thing in the Creature as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1. 4. 9 11 Rom. 8. 30 2 Tim. 1. 9 1 Thes. 5. 9

k Rom. 9. 11 13. 16 Eph. 1. 4. 9

l Eph. 1. 6. 12

V I. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his Will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*,

m 1 Pet. 1. 2 Eph. 1. 4. 5 Eph. 2. 10 2 Thes. 2. 13

Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*. and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*.

n 1 Thes. 5. 9. 1 Tit. 2. 14

o Rom. 8. 30 Eph. 1. 5

p 2 Thes. 2 13 1 Pet. 1. 5

q John 17. 9 Rom. 8. 28 to the end. Joh. 6. 64 65 Joh. 10. 26 Joh. 8. 47 1 John 2. 19

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign Power over his creatures, to passe by: and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11 25, 26 Rom. 9. 17, 18. 21, 22 2 Tim. 2. 19 20. Jude v. 4 1 Pet. 2. 8

VIII. The Doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care *s*, that men attending the will of God revealed in his Word, and yeelding

s Rom. 9. 20 Rom. 11. 33 Deut. 29. 29

yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

t 2 Pet. 1. 10

u Eph. 1. 6 Rom. 11. 33

w Rom. 11 5, 6. 20 2 Pet. 1. 10 Rom. 8 33 Luke 10, 20

CHAP. IV.

Of Creation.

IT pleased God the Father, Son and Holy Ghost *a* for the manifestation of the glory of his eternal Power, Wisdom and Goodnesse *b*, in the beginning to create, or make of nothing the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

a Heb. 1-2 John 1. 2. 3 Gen. 1. 2 Job. 6. 13 Job 33. 4

b Rom. 1. 20 Jer. 1 . 12 Pl. 104. 24 Psal. 33. 5, 6

c Gen. 1 ch. Heb. 11. 3 Col. 1. 16 Acts 17 24

II After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*,

d Gen. 1. 27

souls *e*, indued with knowledge, righteousnesse, and true holiness after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet, under a possibilitie of transgressing, being left the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their communion with God *k*, and had dominion over the creatures *l*

e Gen. 2.7 with Eccle. 12. 7. and Luke 23. 43 and Matth. 10. 28.
f Gen. 1.26 Col. 3. 10 Eph. 4.24
g Rom. 2. 14, 15
h Eccl 7.29
i Gen. 3.6 Eccl. 7 .29
k Gen. 2. 17 Gen. 3. 8, 9 10, 11, 23.
l Gen. 1. 26 28

CHAP. V.

Of Providence.

GOD the great Creator of all things, doeth uphold *a* direct, dispose, and govern all Creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence

a Heb 1 3
b Dan. 4. 34 35. Psal. 135 6. Acts 17 25, 26, 28 Job. 38 39, 40, 41 chapters.
c Matth. 10 25, 30, 31

Providence *d*, according to his infallible fore-knowledge, and the free, and immutable counsell of his own Will *f*, to the praise of the glory of His Wisedom, Power, Justice, Goodnesse, and Mercy *g*.

II. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to passe immutably, and infallibly *h*; yet by the same Providence he ordereth them to fall out, according to the nature of second Causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisedome, and infinite goodnesse of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall,

d Prov 15.3 Psal. 104.24 Psal. 145.17
e Acts 15.18 Psal. 91. 8, 9, 10, 11
f Eph. 1.11 Psal. 33.11, 12
g Isa. 63.14 Eph. 3. 10 Rom. 9. 17 Gen. 45. 7 Psal. 145.7
h Acts 2.23
i Gen. 8.22 Jer. 31. 35 Exod. 21.13 with Deut. 19. 5. 1 King. 22 28. 34. Isai. 10.6,7
k Act. 27.31 44 Isai. 55. 11 Hos. 2 21, 22
l Hos. 1. 7 Mat. 4. 4 Job. 34. 10
m Ro. 11. 32 2 Sam. 24. 1 2 King. 5. 6 Dan. 3. 27

Fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joined with it a most wise and powerful bounding *q*, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

o Rom 11 32. 2 Sam. 24. 1 with 1 Chr. 21. 1 King 22. 22, 23 1 Chr. 10. 4 13, 14. 1 Sa. 16. 10 Act. 2. 23. Act 4 27, 28 *p* Act. 14. 16 *q* Psal. 76. 10 2 Kings 19 28 *r* Gen. 50. 20 Isa. 10. 6, 7 12 *s* Jam. 1. 13 14 17 1 Joh. 2. 16 Psal. 50. 21

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled *t*: and, to raise them to a more close and constant dependance

t 2 Chro. 32 25, 26, 31 2 Sam. 24. 1

pendance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

u 2 Cor. 12. 7, 8, 9 Psal. 73 throughout Psal. 77. 2 10, 12 Mat. 14. 66 to the end. with John 9. 1. 2, 16 17

VI. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts *x*, but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasion of sin *z*, and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan *a*, whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others *b*.

w Rom. 1 24, 26, 28 Rom. 11. 7 8

x Deut. 29. 4

y Mat. 13. 12 Mat. 25. 29

z Deut. 2. 30 2 Kings 8 12, 13

a Ps. 81. 11. 12. 2 Thes. 2. 10, 11 12

b Ex. 9. 3 with Ex. 8 15. 32 2 Cor. 2. 15, 16. Isa. 6. 9, 10 with Act. 28 26, 27 1 Pet. 2. 7, 8

VII. As

VII. As the providence of God doth in generall, reach to all Creatures; so after a most speciall manner, it taketh care of his church, and disposeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amo. 9. 8, 9. Rom. 8. 28. Is. 43, 3, 4, 5, 14.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and Temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased, according to his wise and holy counsell, to permit, having purposed to order it to his own glory *b*.

a Gen. 3. 13. 2 Cor. 11. 3.

b Rom. 11. 32.

II. By this sin they fell from their originall righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

c Gen. 2. 6, 7, 8. Eccl. 7. 29. Rom. 3. 23. *d* Gen. 2. 17. Eph. 2. 1. *e* Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10 to 19.

III. They being the root of all mankinde, the guilt of this

this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, disabled and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actuall transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and, although it be, through Christ, pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in its own nature, bring guilt upon the sinner *o*, whereby he is bound over

f Gen. 1.27 28. and Gen. 2. 16, 17 and Acts 17 13. with Rom. 5. 12 15, 16, 17, 18, 19 and 1 Cor. 15 21, 22, 45

g Psal. 51.5 Gen. 5.3 Job. 14.4 Job. 15.14

h Rom. 5.6 Rom. 8. 7 Rom. 7.18 Col. 1. 21

i Gen. 6. 5 Gen. 8. 21 Rom. 3. 10 11, 12 & Jam. 1.14 15. Eph. 2.2 3. Mat. 15. 19

k 1 Joh. 1.8 10. Rom. 7 16, 17, 18, 23. Jam. 3 2 Prov. 20. 9 Eccles. 7. 20

m Rom. 7 5, 7, 8, 25. Gal. 5. 17

n 1 Joh. 3.4

o Rom. 2. 15 Rom. 3. 9. 19

over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

p Eph. 2. 3
q Gal. 3. 10
r Rom. 6. 23
s Eph. 4. 18
t Rom. 8. 20
Lam. 3. 39
u Mat. 25. 41
2 Thes. 1. 9

CHAP. VII.

Of Gods Covenant with Man.

THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of Him as their Blessednesse and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isaiah 40. 13, 14, 15, 16, 17
Job 9. 32, 33
1 Sam. 2. 25
Psal. 113, 5, 6
Psa. 100. 2, 3
Job 22. 2, 3
Job 35. 7, 8
Luke 17. 10
Acts 17. 24, 25

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to Adam, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

b Gal. 3. 12
c Rom. 10. 5
Rom. 5. 12, to 20
d Gen 2. 17
Gal. 3. 10

III. Man by his Fall having

ving made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second *c*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit to make them willing and able to beleeve *g*.

c Gal. 3. 2 Rom. 8. 3 Rom. 3. 20, 21 Gen. 3 15. Isa. 42. 6

f Mark 16 15, 16 John 3. 16 Rom. 1. 6, 9 Gal. 3. 11

g Ezek. 36 26, 27 Joh. 6, 44, 45

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15 16, 17. Heb. 7. 22. Luke 22. 20 1 Cor. 11. 25

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*: Under the Law, it was administred by

i 2 Cor. 3. 6, 7 8, 9

by Promiſes, Propheſies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-ſignifying Chriſt to come *k*, which were for that time, ſufficient and efficacious, through the operation of the Spirit, to inſtruct and build up the Elect in Faith in the promiſed Meſſiah *l*, by whom they had full remiſſion of ſins and eternall Salvation *r* and is called, the Old Teſtament *m*.

VI. Under the Goſpel, when Chriſt the ſubſtance *n*, was exhibited, the Ordinances in which this Covenant is diſpenſed, are the Preaching of the Word, and the Adminiſtration of the Sacraments of Baptiſm, and the Lords Supper *o*. Which, though fewer in number, and adminiſtred with more ſimplicity, and leſs outward glory; yet, in them, it is

k Heb 1, 1 to chapters Rom. 4. 11 Col. 2. 15 12. 1Cor. 5, 7

l 1Cor. 10. 2, 3, 4 Heb. 11. 13 John 8. 56

m Gal. 3. 7 8, 9, 14

n Col. 2. 17

o Mat. 28 19, 20 1Cor. 11 23, 24, 25.

held forth in more fulneſſe, evidence, and ſpirituall efficacy *p*, to all nations, both Jews and Gentiles *q* and is caled the New Teſtament *r*. There are not therefore two Covenants of Grace, differing in ſubſtance, but one and the ſame, under various diſpenſations *ſ*.

p Heb. 12 22. to 28 Jer. 31. 33 34
q Mat. 28 19 Eph. 2. 15 16, 17, 18 19
r Luke 22 20
ſ Gal 3. 14. 16 Rom. 3. 21 22, 23. 30 Pſa. 32. 1 with Rom. 4. 3. 6. 16 17 23, 24 Heb. 13. 8 Acts 15. 11

CHAP. VIII.

Of Chriſt the Mediatour.

IT pleaſed God in his eternall purpoſe, to chooſe and ordain the Lord Jeſus his only begotten Son, to be the Mediatour between God and Man *a*, the Prophet *b*, Prieſt *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*, unto whom He did from all eternity give a People, to be His Seed *h*, and to be by him in time Redeemed, Called, Juſtified, Sanctified, and Glorified *i*.

a Iſa. 42. 1 1 Pet. 1 19, 20. John 3 16. 1 Tim. 2. 5
b Acts 3. 22
c Heb. 5. 5, 6
d Pſal. 2. 6 Luke 1. 33
e Eph. 2. 20
f Heb. 1. 2
g Acts 17. 31
h John 17. 6 Pſal. 22. 30 Iſa. 53. 10
i 1 Tim 2. 6 Iſa. 45. 25 1 Cor. 1. 30

II. The Sonne of God, the ſecond

second Person in the Trinity, being very and eternall God, of one Substance, and equal with the Father; did, when the fulnesse of time was come, take upon him mans nature *k*, with all the Essentiall properties, and common infirmities thereof, yet without sin *l*: being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion *n*. Which Person, is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

k John 1. 1 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4

l Heb. 2. 14 16, 17. Heb. 4. 15

m Luke 1. 27, 31, 35. Gal. 4. 4

n Luk. 1. 35. Col. 2. 9. Rom. 9. 5. 1 Per. 3. 18. 1 Tim. 3. 16.

o Rom 1. 3, 4. 1 Tim. 2. 5.

III. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with the holy Spirit above measure *p*, having

p Psal. 45. 7. John 3. 34.

ving in him all the treasures of
q Col.2.3 wisdome and knowledge *q*: in
whom it pleaseth the Father,
r Col 1.19 that all fulnesse should dwell *r*:
to the end, that being holy,
harmlesse, undefiled, and full
s Heb.7.16 Joha 3.34 of Grace and truth *s*, he might
be thoroughly furnished to exe-
cute the Office of a Mediator,
t Act.10.38 Heb.12.24 Heb. 7.22 and surety *t*. Which Office he
took not unto himself, but
was thereunto called by his
u Heb.5.4,5 Father *u*, who put all power
and judgement into his hand,
and gave him commande-
w Joh.5.22 29. Mat. 25 28.Act.2.35 ment to execute the same *w*.

IV. This Office, the Lord
x Psal.40.7 8 with Heb 10.5. to 11 Joha 10.18 Phil. 2 8 Jesus did most willingly un-
dertake *x*: which that he might
discharge, he was made under
y Gal 4.4 the Law *y*, and did perfectly
z Mat. 3.15 Mat. 5.17 fulfill it *z*, endured most
a Mat. 26 37.38 Luke 22.44 Mat. 27.46 grievous torments immediat-
ly in his Soul *a*, and most pain-
full sufferings in his body *b*: he
b Matt.26.27 chapters. was crucified, and died *c*, was
c Phil. 2.8 buried, and remained under
the Power of Death; yet saw
no

no corruption *d*: on the third day he aroſe from the dead *e*, with the ſame body in which he ſuffered *f*. with which alſo he aſcended into Heaven, and there ſitteth at the right hand of his Father *g* making interceſſion *h*, and ſhall return to judge men, and Angels, at the end of the World *i*.

d Acts 2. 23 24. 27
e Acts 13. 37 Rom. 6. 9 1 Cor. 15 3, 4
f John 20 25, 27
g Mark. 16 19
h Rom. 8. 34 Heb. 9. 24 Heb. 7. 25
i Rom. 14 9 10. Acts 1. 11 Act 10. 42 Mat. 13. 40, 41, 42. Jude v. 5. 2 Pet. 3. 4

V. The Lord Jeſus, by his perfect obedience, and ſacrifice of himſelf, which hee, through the eternall Spirit, once offered up unto God, hath fully ſatisfied the Juſtice of his Father *k*, and purchaſed not only reconciliation, but an everlaſting inheritance in the Kingdom of heaven, for all thoſe whom the Father hath given unto him *l*.

k Rom. 5 Heb. 9. 14 15. Heb. 10 1. Eph. 5. 2 Rom. 3. 25
l Dan. 9. 24 26. Col. 1 19, 20. Eph. 1. 11, 14 John 17. 2 Heb. 5. 18

VI. Although the work of Redemption was not actually wrought by Chriſt till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated

unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the Woman, which should bruise the Serpents head; and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

m Psal. 44. 5 Gen. 3. 15 Rev. 13. 8 Heb. 13. 8

VII. Christ, in the work of Mediation, acteth according to both Natures by each Nature doing that which is proper to it self *n*: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

n Heb. 9. 14 1 Pet. 3. 18

o Act. 20. 28 Joh. 3. 13 1 John 3. 16

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same *p*, making

p Joh. 6. 37 & 39. Joh. 10 15, 16

king intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by His Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation *t*.

q 1 Joh. 2. 1. 2. Rom. 8. 34

r Joh. 15. 13. 15. Eph. 1. 7, 9. John 17. 6

s Joh. 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9. 14. Rom. 15. 18, 19. Joh. 17. 17

t Psal. 110. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15

CHAP. IX.

Of Free-will.

GOD hath indued the will of man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deu. 30. 19.

II. Man in his state of Innocency, had freedome, and power, to will, and to do that which was good, and well pleasing to God *b*; but

b Eccl. 7. 29. Gen. 1. 26.

yet, mutably, so that he might fall from it *c*.

c Gen. 2.16 17. Gen. 3.6

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*; so as, a natural man, being altogether averse from that good *e*, and dead in sin *f*, is not able, by his own strength, to convert himself, or to prepare himself thereunto *g*.

d Rom. 5.6 Rom. 8.7 Joh. 15.5
e Rom. 3.10 12
f Eph. 2.1.5 Col. 2.13.
g Joh. 6.44 65. Eph 2 2,3,4,5 1 Cor. 8.14 Titus 3.3, 4,5

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his naturall bondage under sin *h*; and by his grace alone, inables him freely to will, and to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evill *k*.

h Col. 1.13 Joh. 8.34 36
i Phil. 2.13 Rom. 6.18 22
k Gal. 5.17 Rom. 7.15 18, 19, 21, 23

V. The will of man is made perfectly, and immutably free to good alone, in the state of Glory onely *l*.

l Eph. 4.13 Heb. 12.23 1 Joh. 3.2 Jude v. 24

CHAP.

CHAP. X.

Of Effectuall Calling.

ALL those whom God hath predestinated unto life, and those onely, hee is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightening their mindes, spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wills, and by his Almighty power, determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*; yet so, as they come most freely, being made willing by his grace *h*.

a Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11.
b 2 Thes. 2. 13, 14. 2 Cor. 3. 6. *c* Rom. 8. 2. Eph. 2. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10.
d Act. 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. *e* Ezek. 36. 26.
f Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27.
g Eph. 1. 19. John 6. 44, 45. *h* Cant. 1. 4. Psal. 110. 3. Joh. 6. 37. Rom. 6. 16, 17, 18.

II. This Effectuall Call is of Gods free, and speciall grace

grace alone, not from any thing at all foreſeen in man *i*, who is altogether paſſive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to anſwer this Call, and to imbrace the grace offered, and conveyed in it *l*.

i 2 Tim. 1. 9 Tit. 3. 4, 5 Eph. 2. 4, 5, 8, 9 Rom. 9. 11

k 1 Cor. 2 14. Rom. 8 7. Eph. 2. 5

l John 6. 37 Ezek. 36. 27 Joh. 5. 25

III. Elect infants dying in infancy, are regenerated, and ſaved by Chriſt, through the Spirit *m*, who worketh when, and where, and how he pleaſeth *n*: So alſo are all other elect perſons who are uncapable of being outwardly called by the Miniſtery of the Word *o*.

m Luke 18 15, 16. and Act. 2. 38, 39 and John 3 3, 5. and 1 John 5. 12 & Rom. 8. 9 compared.

n Joh 3. 8

o 1 Joh. 5. 12 Acts 4. 12

IV. Others, not elected, although they may be called by the Miniſtry of the Word *p*, and may have ſome common operations of the Spirit *q*, yet they never truely come unto Chriſt, and therefore cannot be ſaved *r*: much leſſe can men, not profeſſing the Chriſtian

p Mat. 22. 14

q Mat. 7. 22 Mat. 13. 20 Heb. 6 4, 5

r John 6. 64 65, 66 John 8. 24

Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the Light of Nature, and the Law of that Religion they do professe *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

s Act. 4. 12 John 14. 6 Eph. 2. 12 John 4. 22 John 17. 3 *t* 2 John v. 9 10, 11 1 Cor. 16. 22 Gal. 1. 6, 7, 8

CHAP. XI.

Of Justification.

THose whom God effectually calleth, he also freely justifieth *a*, not, by infusing righteousnesse into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of beleeving or any other Evangelicall obedience, to them, as their righteousnesse; but, by imputing the obedience

a Rom. 8. 30 Rom. 3. 24

and

and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousnesse by faith, which faith they have not of themselves, it is the gift of God *c*.

b Rom. 4.5 6, 7, 8 2 Cor. 5.19 21. Rom. 3 21, 24, 25 27, 28 Tit. 3.5 7 Eph. 1 7 jer 23.6. 1 Cor. 1.30, 31 Rom. 3.19 22 19 *c* Act. 10.44 Gal. 2.16. Phil. 3.9 Act. 13.38 39 Eph. 2. 7, 8

II. Faith thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*, yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

d John 1.12 Rom. 3.28 Rom. 5.1 *e* Jam. 2.17 22, 26 Gal. 5.6

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers justice in their behalf *f*: Yet, in as much as he was given by the Father, for them *g*, and his obedience and satisfaction accepted in their stead *h*, and both; freely not for any thing in them, their justification is onely of free

f Rom. 5.8 5, 10, 19 1 Tim. 2.5, 6 Heb. 10. 10 14. Dan. 9 24, 26, Isa. 53. 4, 5, 6 10, 11, 12 *g* Rom. 8. 32 *h* 2 Cor. 5. 21 Mat. 3. 17 Eph. 5. 2

free grace *i*; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

i Rom. 3. 24 Eph. 1. 7

k Rom. 5. 6 Eph. 2. 7

IV. God did, from all Eternity decree to justifie all the Elect *l*, and Christ did, in the fulneſſe of time, die for their sins, and riſe again for their justification *m*: nevertheleſſe, they are not juſtified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

l Gal. 3. 8 1 Pet. 1. 2 1 Tim. 2. 6

m Rom. 8. 30 Gal. 4. 4 1 Tim. 2. 6

n Col. 1. 22 Gal. 2 16 Tit. 3 4, 5, 6, 7

V. God doth continue to forgive the sins of thoſe that are juſtified *o*: and, although they can never fall from the ſtate of juſtification *p*; yet, they may by their sins fall under Gods fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, untill they humble themſelves, confeſſe their sins, beg pardon, and renew their faith and repentance *q*.

o Mat. 6. 12 1 Joh. 1. 7, 9 1 Joh. 2. 1, 2

p Luk. 22. 32 John 10 28 Heb. 10. 14

q Pſal. 89 31, 32 33 Pſal. 51. 7, 8, 9, 10, 11, 12 Pſal. 32. 5 Mat. 26. 75 1 Cor. 11. 30 Luk. 1. 20

VI. The Juſtification of Beleevers

Beleevers under the old Testament, was in all these respects, one and the same with the justification of Beleevers under the New Testament *r*.

r Gal.3.9 13 14.Rom. 4. 22,23,24 Heb. 13.8

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c* receive the spirit of Adoption *d*, have accesse to the Throne of Grace with boldnesse *e*, are inabled to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastned, by him, as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting salvation *o*.

a Eph.1.5

b Gal.4.4,5 Rom. 8. 17 John 1. 12 c Jer.14.9 2 Cor.6.18 Rev.3.12 d Rom.8.15 e Eph. 3.12 Rom.5.2 f Gal.4.6 g Ps. 103 13 h Pro.14.26 i Mat. 6.30 32. 1 Pet.5.7 k Heb.12.6 l Lam. 3.31 m Eph.4.30 n Heb. 6.12 o 1 Pet. 1.3,4 Heb. 9.14

CHAP.

CHAP. XIII.

Of Sanctification.

THey who are effectually called, and Regenerated, having a new heart and a new spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*: and they, more and more quickned and strengthened in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* Joh. 17. 17. Eph. 5. 26. 2 Thes. 2. 13. *c* Rom. 6. 6, 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Eph. 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a

g 1 Thes. 5. 23. *h* 1 Joh. 1. 10. Rom. 7. 18, 23. Phil. 3. 12.

continu-

continual, and irreconcileable warre; the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

i Gal. 5.17 1 Pet. 2.11

III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so, the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7.23

l Rom. 6.14 1 John 5.4 Eph. 4.15,16 *m* 2 Pet. 3.18 *n* 2 Cor. 7.1

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the Elect are inabled to beleeve to the saving of their souls *a*, is the Work of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the Ministery of the Word *c*, by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened *d*.

a Heb. 10.39

b 2 Cor. 4.13 Eph. 1.17, 18, 19 Eph. 2.8

c Rom. 10 14, 17

d 1 Pet. 2.2 Acts 20. 32 Rom. 4. 11 Luke 17. 5 Rom. 1. 16, 17

II. By

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*, and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*, trembling at the threatnings *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith, are, Accepting Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace *i*.

e John 4.42 1 Thes. 2.13 1 John 5.10 Act. 24. 14

f Rom. 16 26

g Isa. 66. 2

h Heb. 11. 13 1 Tim. 4. 8

i John 1. 12 Act. 16. 31 Gal. 2. 20 Act. 15. 11

III. This faith is different in degrees, weak or strong *k*, may be often and many wayes assayled, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*.

k Heb. 5. 13 14. Rom. 4 17, 20

Mat. 6. 30 Mat. 8. 10

l Luk. 22. 31 32. Eph. 6 16 1 Joh. 5. 4, 5

m Heb. 6. 11 12. Heb. 10 22 Col. 2. 2

n Heb. 12

CHAP. XV.

Of Repentance unto Life.

a Zec. 12 10 Act. 11. 18

REpentance unto life, is an Evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

b Luk. 24. 47 Mark 1. 12 Act. 20, 21

II. By it, a sinner out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the wayes of his Commandements *d*.

c Eze. 18. 30 31. Ez. 36. 31 Isa. 30. 22 Psal. 51. 4 Jer. 31. 8, 19 Joel. 2. 12, 13 Amos 5. 15 Ps. 119. 128 2 Cor. 7. 11 d Psal. 119 6, 59, 106 Luk. 1. 6 2 King. 23. 25 e Eze. 36. 31 32 Eze. 16. 61 62, 63

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which

which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

f Hos. 14.2 4. Rom. 3.24 Eph. 1.7

g Luke 13.3 5. Acts 17 30, 31

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truely repent *i*.

h Rom. 6.23 Rom. 5. 12 Mat. 12.36

i Isa. 55.7 Rom. 8.1 Isa. 1.16, 18

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

k Psal. 19.13 Luke 19. 8 1 Tim. 1.15

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof *l*; upon which and the forsaking of them he shall finde mercy *m*: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, and sorrow for his sin,

l Psal. 51.4 5, 7, 9, 14 Psal. 32.5, 6

m Pro. 28.13 1 Joh. 1.9

to

to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

n Jam. 5.16 Luke 17.3,4 Josh. 7.19 Psalm 51 throughout
o 2 Cor. 2.8

CHAP. XVI.

Of Good works.

GOod Works are onely such as God hath commanded in his Holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

a Mic. 6.8 Rom. 12.2 Heb. 13.21
b Mat. 15.9 Isa. 29.13 1 Pet. 1.18 Rom. 10.2 John 16.2 1 Sam 15.21, 22, 23

II. These good works done in obedience to Gods commandements, are the fruits and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfulnesse *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose work-

c Jam. 2.18, 22
d Psal. 116.12,13 1 Pet. 2.9
e 1 Joh. 2.3, 3.14, 2 Pet. 1.5, 6, 7, 8, 9, 10
f 2 Cor. 9.2 Mat. 5.16
g Tit. 2.5, 9, 10, 11, 12
h 1 Tim. 6.1 1 Pet. 2.15
i 1 Pet. 2.12 John 15.8

workmanship they are created in Christ Jesus thereunto *k*, that having their fruit unto holiness, they may have the end, eternall life *l*. *k* Eph. 2.10 *l* Rom. 6.22

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*, yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unlesse upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them *o*. *m* Joh. 15.4, 5 Ezek. 36.26, 27 *n* Phil. 2.13 Phil. 4. 13 2 Cor. 3. 5 *o* Phil. 2.12 Heb. 6.11, 12 2 Pet. 1. 3, 5 1. 10, 11 Isa 64. 7 2 Tim. 1.6 Acts 20.24, 32 Jude 1, 20, 21

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able

to

to supererogate, and to do more then God requires, as that they fall short of much which in duty they are bound to do.

p Luk. 17. 10 Neh. 13. 22 Job 9. 2, 3 Gal. 5. 17

V. We cannot, by our best Works merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and, the infinite distance that is between us and God, whom by them, we can neither profit, nor satisfie for the debt of our former sins *q*, but, when we have done all we can, we have done but our duty, and are unprofitable servants *r*; and, because, as they are good, they proceed from his Spirit *s*, and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement *t*.

q Rom. 3. 20 Rom. 4. 2, 4 & Eph. 2. 8, 9 Tit. 3. 5, 6, 7 Rom. 8. 18 Psal. 16. 2 Job 22. 2, 3 Job 35. 7, 8 r Luk. 17. 10 s Gal. 5. 22, 23

t Isa. 64. 6 Gal. 5. 17 Rom. 7. 15, 18. Psal. 143. 2. Psa. 130. 3

VI. Yet notwithstanding the Persons of Beleevers being

ing accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblamable and unreprovable in Gods sight *w*; but that he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although, accompanied with many weaknesses and imperfections *x*.

u Eph. 1. 6 1 Pet. 2. 5 Exod. 28. 38 Gen. 4. 4 with Heb. 11. 4

w Job. 9. 20 Psal. 143. 2

x Heb. 13. 20 21. 2 Cor. 8 12. Heb. 6 10. Mat. 25 21, 23

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and others *y*; yet, because they proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word *a*; nor, to a right end, the glory of God *b*; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect

y 2 King 10 30, 31 1 Kings 21 27, 29 Phil. 1. 15 16, 18

z Gen. 4. 5 with Heb. 11 4. Heb. 11. 6

a 1 Cor. 13. 3 Isai. 1. 12

b Mat. 6. 2 5 16

c Hag. 2. 14 Tit. 1. 15 Amos. 5. 21 22. Hos 1. 4 Rom. 9. 16 Tit 3. 5

of them is more sinfull, and displeasing unto God *d*.

d Psa 14.4 Psal 3.7,8 Job 21,14, 15. Mat. 25 41,42 45,45 Mat. 23. 23

CHAP. XVII.

Of the perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace, but shall certainly persevere therein to the end, and be eternally saved *a*.

a Phil. 1.6 2 Pet. 1. 10 John 10. 28 29 1 Joh. 3.9 1 Pet. 1.5,9

II. This perseverance of the Saints, depends not upon their own free will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b*, upon the efficacy of the merite, and intercession of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the Covenant of Grace *e*: from all which ariseth also the certainty,

b 2 Tim. 2. 18 19. Jer. 31. 3 c Heb. 10. 10 14 Heb. 13. 20 21. Heb. 9 12, 13, 14, 15 Rom. 8. 33 to the end. John 17. 11 24. Luk. 22 32. Heb. 7 25 d John 14 16, 17 1 John 2. 27 1 John 3. 9 e Jer. 32. 40

ty, and infallibility thereof *f*.

III. Nevertheleſſe, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preſervation, fall into grievous ſins *g*: and, for a time, continue therein *h*: whereby they incur Gods diſpleaſure *i*, and grieve his holy Spirit *k*, come to be deprived of ſome meaſure of their graces and comforts *l*, have their hearts hardned *m*, and their conſciences wounded *n*, hurt, and ſcandalize others *o*, and bring temporall judgements upon themſelves *p*.

f John 10. 28. 2 Theſſ. 3. 3. 1 Joh. 2. 19

g Mat. 26. 70, 72, 74
h Pſal. 51. title and verſ. 14
i Iſa. 64. 5, 7, 9
2 Sam. 12. 27
k Eph. 4. 30
l Pſal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6
m Iſa. 63. 17. Mark 6. 52. Mark 16. 14
n Pſal. 32. 3, 4. Pſal. 51. 8
o 2 Sam. 12. 14
p Pſal. 89. 31, 32. 1 Cor. 11. 32

CHAP. XVIII.

Of the aſſurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themſelves with falſe hopes, and carnall preſumptions of being in

the favour of God, and eſtate
a Job. 8.13 14. Mic.3 11. Deut.29 19. Joh.8.41 b Mat.7.22 23 of Salvation *a*: which hope of theirs ſhall periſh *b*: yet ſuch as truely beleeve in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may, in this life, be certainly aſſured that they are
c 1 John 2,3 1 Joh. 3.14 18,19,21,24 1 Joh. 5.13 in the ſtate of grace *c*, and may rejoice in the hope of the glory of God, which hope ſhall
d Rom. 5.2 5 never make them aſhamed *d*.

II. This certainty is not a bare conjecturall and probable perſwaſion, grounded
e Heb.6.11 19 upon a fallible hope *e*: but, an infallible aſſurance of faith, founded, upon the divine truth of the promiſes of ſalva-
f Heb.6.17 18 tion *f*, the inward evidence of
g 2 Pet. 1.4 5, 10,11 1 John 2.3 1 Joh.3. 14 2 Cor. 1 12 thoſe graces unto which theſe promiſes are made *g*, the teſtimony of the Spirit of Adoption witneſſing with our ſpirits, that we are the children of God *h*: Which Spirit
h Rom.8.15 16 is the earneſt of our inheri-

tance

tance, whereby we are sealed to the day of redemption *i*.

i Eph. 5. 13 14. Eph. 4 30

III. This infallible assurance doth not so belong to the essence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it *k*: yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means attain thereunto *l*. And therefore it is the duty of every one, to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulnesse to God, and in strength and chearfulnesse in the duties of obedience, the proper fruits of this assurance *n*: so far is it frō inclining men to loosenes.

2 Cor. 1. 21 22

k 1 Joh. 5 13. Isa. 50 10. Mark 9 24. Psal. 88 throughout Psal. 77. to vers. 12

l 1 Cor. 2. 12 1 Joh. 4. 13 Heb. 6. 11, 12 Eph. 3. 17 18, 19

m 2 Pet. 1. 10

n Rom. 5. 1 2, 5. Rom. 14. 17. Rom. 15. 13. Eph. 1. 3, 4. Psal. 4. 6, 7. Psal. 119. 32 01 Joh. 2. 1, 2 Rom. 6. 1, 2 Tit. 2. 11 12, 14 2 Cor. 7. 1 Rom. 8. 1. 12 1 Joh. 3. 2, 3 Psal. 130. 4 1 Joh. 1. 6, 7

IV. True believers may

have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit; by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknes and to have no light: *p* yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived *q*: and by the which, in the mean time, they are supported from utter despair *r*.

p Cant. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30, 31. Psal. 77. 1. to 10. Mat. 26. 69, 70, 71, 72. Psal. 31. 22. Psal. 88. throughout. Isa. 5. 10. *q* 1 Joh. 3. 9. Luke 22. 32. Job 13. 15. Psal. 73. 15. Psal. 51. 8, 12. Isa. 50. 10. *r* Mic. 7. 7, 8, 9. Jer. 32. 40. Isa. 54. 7, 8, 9, 10. Psal. 22. 1. Psal. 88. throughout.

CHAP. XIX.

Of the Law of GOD.

GOd gave to *Adam* a Law, as a Covenant of Works, by

by which he bound him, and all his posterity to personall, entire, exact, and perpetuall obedience: promised life upon the fulfilling, and threatned death upon the breach of it *1*; and indued him with power and ability to keep it *a*.

a Gen. 1. 26 27. with Gen. 2. 17 Rom. 2. 14 15. Rom. 10 5. Rom. 8 19. Gal. 3. 10 12. Eccl. 7 29. Job 28. 28

II. This Law, after his fall, continued to be a perfect rule of righteousnesse, and, as such, was delivered by God upon Mount Sinai, in Ten Commandements, and written in two Tables *b*: the four first Commandments containing our duty towards God, and the other six, our duty to man *c*.

b Jam. 1. 25 Jam. 2. 8. to 11, 12 Rom. 13. 8, 9 Deut. 5. 32 Deut. 10. 4 Exod. 34. 1

c Mat. 22 37 38, 39, 40

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Lawes containing severall typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits *d*; and partly, holding forth divers

d Heb. 9 chap. Heb. 10. 1. Gal. 4 1, 2, 3 Col. 2. 17

divers instructions of morall duties *e*. All which Ceremoniall Lawes are now abrogated, under the New Testament *f*.

e 1 Cor. 7 2 Cor. 6.17 Jude v.23 *f* Col. 2. 14 16, 17 Dan 9.27 Eph. 2.15 16

IV. To them also as a body Politique, he gave sundry Judiciall Lawes, which expired together with the state of that people not obliging any other now, further than the generall equity thereof may require *g*.

g Exod. 21 chap. Exod. 22. 1 to 29 Gen. 49. 10 with 1 Pet. 2 13, 14 Mat. 5. 17 with vers. 38, 39. 1 Cor. 9. 8, 9, 10 *h* Rom. 13 8, 9, 10 Eph. 6. 2 1 Joh. 2. 3 4, 7, 8 *i* Jam. 2. 10 11

V. The Morall Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*, and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it *i*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

k Mat. 5 17 18. 1 Cor. Jam. 2. 8. Rom. 3 31. 1 Rom. 6. 14 Gal. 2. 16 Gal. 3. 13 Gal. 4. 4, 5 Act. 13. 39 Rom. 8. 1

VI. Although true Beleevers be not under the Law, as a Covenant of works, to be thereby justified, or condemned *l*, yet it is of great use to them,

them, as well as to others, in that, as a Rule of life informing them of the will of God, and their duty it directs, and binds them to walk accordingly *m*, discovering also the sinfull pollutions of their nature, hearts and lives *n* so as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the Regenerate to restrain their corruptions, in that it forbids sin *q* and the threatnings of it serve to shew, what, even their sins, deserve; and what afflictions in this life, they may expect for them although freed from the curse thereof threatned in the Law *r*. The promises of it in like manner, shew them Gods approbation of obedience, and what blessings they may expect

m Rom. 7 12. 22. 25 Psal. 119. 4 5, 6
n 1 Cor. 7. 19 Gal. 5. 14 16, 18, 19 20, 21, 22, 23
o Rom. 7. 7 Rom. 3 20
p Jam. 1. 23 24, 25 Rom. 7. 9 14. 24
q Gal. 3. 24 Rom. 7. 12
r Rom. 8 3, 4
q Jam. 2. 12 Psal. 119 101 104 128,
r Ezr. 9 13 14. Psal. 89 30, 31, 32, 33 34

upon the performance thereof *f*; although, not as due to them by the Law, as a Covenant of works *t*. So as, a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and not, under grace *u*.

Rev. 22. 12 to 14 with 1 Cor. 6. 15 Eph. 6. 2, 3 Pſal. 37. 11 with Mat. 5. Pſal. 19 11

f Gal. 2. 16 Luke 17. 10

VII. Neither are the forementioned Uſes of the Law, contrary to the grace of the Goſpel, but do ſweetly comply with it *w*, the Spirit of Chriſt ſubduing, and inabling the will of man, to do that, freely, and chearfully, which the will of God, revealed in the Law, requireth to be done *x*.

u Rom. 6 12, 14 1 Pet. 3. 8, 9 10, 11, 12 with Pſa. 34 13, 13, 14 15 16. Heb. 12 28, 29.

w Gal. 3. 21

x Ezek. 36. 27 Heb. 8. 10 with Jer. 31. 33

CHAP. XX.

Of Chriſtian Liberty, and Liberty of Conſcience.

THe Liberty which Chriſt hath purchaſed for Beleevers, under the Goſpel, conſiſts,

sists, in their freedom from the guilt of sin, the condemning Wrath of God, the Curse of the Morall Law *a*; and, in their being delivered from this present evill World, bondage to Satan, and Dominion of sin *b*, from the evill of afflictions, the sting of death, the victorie of the grave, and everlasting damnation *c*; as also, in their free accesse to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde *e*. All which, were common also to Beleevers under the Law *f*. But under the New Testament, the Liberty of Christians is further inlarged, in their freedom from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected *g*: and in greater boldnesse of accesse to the Throne of Grace *h*, and in fuller communications of the

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3. 13.
b Gal. 1. 4. Col. 1. 13. Acts 26. 18. *c* Rom. 6. 14.
c Rom. 8. 23. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. 1.
d Rom. 5. 1, 2.
e Rom. 8. 14, 15. 1 John 4. 18.
f Gal. 3. 9, 14.
g Gal. 4. 1, 2, 3. 6, 7. Gal. 5. 1. Acts 15. 10, 11.
h Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22.

the free Spirit of God, than Beleevers, under the Law, did ordinarily partake of *i*.

i 1 Joh. 7 38, 39 2 Cor. 3. 13 17, 18 k Jam. 4. 12 Rom. 14. 4

II. God alone is Lord of the Conscience *k*, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his Word: or beside it, if matters of Faith, or Worship *l*. So that, to beleeve such Doctrines, or to obey such Commands, out of Conscience is to betray true liberty of Conscience *m*: and the requiring of an implicit faith, and an absolute and blinde obedience, is, to destroy Liberty of Conscience, and reason also *n*.

l Act. 4. 19 Act. 5. 29 1 Cor. 7. 23 Mat. 23. 8, 9 10. 2 Cor. 1 2, 3. Mat. 15 9 m Col 2. 20 22, 23. Gal. 1 10. Ga. 2. 4, 5 Ga. 5. 1 n Rom. 10 17. Rom. 14 23. Isa. 8. 20 Acts 17. 11 John 4. 22 Hos. 5. 11 Rev. 13. 12. 16, 17 Jer. 8. 9

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord with-

without fear, in holineſſe and righteouſneſſe before him, all the dayes of our life *o*.

o Gal. 5.13 1 Pet. 2. 16 2 Pet. 2. 19 Joh. 8.34 Luk. 1.74,75

IV. And becauſe, the Powers which God hath ordained, and the Liberty which Chriſt hath purchaſed, are not intended by God, to deſtroy, but mutually to uphold and preſerve one another; They, who upon pretence of Chriſtian Liberty, ſhall oppoſe any lawfull Power, or the lawfull exerciſe of it, whether it be Civill or Eccleſiaſticall, reſiſt the Ordinance of God *p*. And for their publiſhing of ſuch Opinions, or maintaining of ſuch Practiſes, as are contrary to the light of Nature, or to the known Principles of Chriſtianity, whether concerning Faith, Worſhip, or Converſation; or, to the Power of Godlineſſe; or, ſuch erroneous Opinions or Practiſes, as either in their own nature, or in the manner of publiſhing

p Mat. 12.25 1 Per. 2. 13, 14, 16 Rom. 13,1 to 8. Heb. 13.17

9 Rom. 1 32 with 1 Cor. 5. 1. 9 11, 13 3 John ver. 10, 11. and 2 Thes. 3. 14 and 1 Tim. 6 3, 4, 5. and Tit. 1. 10, 11 13. & Tit. 3 10 with Mat. 18. 15, 16, 17 2 Tim. 1. 19 20 Rev. 2. 2 14, 15, 20

ing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the Civil Magistrate *r*.

Rev. 2. 5. *r* Deut. 13. 6. to 12. Rom. 13. 3, 4 with 2 Joh. v. 10, 11. Ez. 7. 23, 25, 26, 27, 28. Rev. 17. 12. 16, 17 Neh. 13. 15, 17. 21, 22, 25, 30. 2 Kin. 23. 5. 6. 9. 20. 21. 2 Chr. 34. 33. 2 Chr. 15. 12, 13. 16. Dan. 3. 29. 1 Tim. 2. 2. Isa. 49. 23. Zech. 13. 2 3

CHAP. XXI.

Of Religious Worship, and the Sabbath day.

THE light of Nature sheweth that there is a GOD, who hath Lordship and Soveraignty over all is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might *a*. But the acceptable way of Worshipping the true GOD, is instituted by himself,

a Rom. 1. 20 Acts 17. 24 Psl. 119. 68 Jer. 10. 7 Psal. 31. 23 Psal. 18. 3 Rom. 10. 12 Psal. 62. 8 Jos. 24. 14 Mark 12. 33

himself, and so limited by his own revealed Will, that he may not be Worshipped according to the imaginations and devices of men, or the suggestions of Sathan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to GOD, the Father, Son, and Holy Ghost; and to him alone *c*, not to Angels, Saints, or any other creature *d*: and, since the fall, not without a Mediator; nor, in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving, being one speciall part of Religious Worship *f*, is, by GOD required of all men *g*: and, that it may be accepted, it is to be made in the Name of the Son *h* by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humility, fervency,

b Deut. 12, 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 4. 15 to 20. Exo. 20. 4, 5, 6. Col. 2. 23.
c Mat. 4. 10. with John 5. 23. and 2 Cor. 13. 14.
d Col. 2. 18. Rev. 19. 10. Rom. 1. 25.
e Joh. 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.
f Phil. 4. 6.
g Psal. 65. 2.
h Joh. 16. 23. 1 Pet. 2. 5. *i* Rom. 8. 26. *k* 1 Joh. 5. 14.

fervency, faith, love, and perseverance *l*; and, if vocall, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, & for all sorts of men living, or that shall live hereafter *o*; but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the word in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms with grace in the heart *u*; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*; Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanksgivings, upon speciall occasions *a*; which are, in their several times and seasons to

l Psal. 47.7 Eccl. 5. 1,2 Heb. 12.28 Gen. 18.27 Jam. 5.16 Jam. 1. 5,7 Mark 11.24 Mat. 6. 12 14, 15. Col. 4.2. Ep. 6.18 *m* 1 Cor. 14.14 *n* 1 Joh. 5. 14 *o* 1 Tim. 2.1,2 Joh. 17. 20 *p* 2 Sam. 12. 29 Ruth. 4.12 *q* 2 Sam. 12 22, 23, 31 with Luke 16. 25, 26 Rev. 14 13 *q* 1 Joh. 5. 16 *r* Acts 15. 21 Rev. 1. 3 *s* 2 Tim. 4. 2 *t* Jam. 1. 22 Act. 10. 33 Mat. 13. 19 Heb. 4. 2 Isa. 66. 2 *u* Col. 3. 16 Eph. 5. 19 Jam. 5. 13 *w* Mat. 28. 19 2 Cor. 13. 13 to 29 Acts 2. 42 *x* Deut. 6. 13 *y* Neh. 10. 29 *z* Isa. 19. 21 *a* Ec. 5. 4, 5 Joel 2. 12 Esther 4. 16 Mat. 6. 16 1 Cor. 7. 5 *a* Psal. 107 throughout Esther 9. 22

to be used, in an holy and Religious manner *b*.

b Heb. 12. 28

VI. Neither prayer, nor any other part of Religious Worship is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed or towards which it is directed *c*: but God is to be Worshipped every where *d*, in Spirit and Truth *e*: as in privat Families *f* daily *g*, and in secret each one by himself *h*, so more solemnly in the publique Assemblies, which are not carelesly or wilfully to be neglected, or forsaken, when God, by his Word or Providence calleth thereunto *i*.

c John 4. 22
d Mal. 1. 11
1 Tim. 2. 8
e John 4. 23, 24
f Jer. 10. 25 Deut. 6. 6, 7 Job 1. 5 2 Sam. 6. 18 20. 1 Pet. 3. 7 Act 10. 2
g Mat. 6. 11
h Mat. 6. 6 Eph 6. 18
i Isa. 56. 6, 7 Heb. 10. 25 Prov. 1. 20 24. 24 Pro. 8. 34 Acts 13. 42 Luke 4. 16 Acts 2. 42

VII. As it is of the Law of Nature, that in generall a due proportion of time be set a part, for the Worship of God: so, in his Word, by a Positive, Morall, and perpetuall Commandement, binding all men in all Ages, he hath particularly appointed One day in Seven

ven, for a Sabbath, to be kept holy unto Him *k*: which from the beginning of the World, to the Resurrection of Christ, was the last day of the week; and from the Resurrection of Christ, was changed into the first day of the week *l*, which, in Scripture, is called the Lords Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

k Exod. 20 8.10,11 Isa. 56 2.4 6,7

l Gen. 2.2,3 1 Cor. 16.1,2 Acts 20. 7

m Rev. 1.10

n Ex. 20 8.10 with Matt. 5.17,18

VIII. This Sabbath is then kept holy unto the LORD, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, doe not only observe an holy Rest, all the day, from their own works, words, and thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publique and private Exercises of his Worship, and in the duties of necessity and mercy *p*.

o Exod. 20.8 Exo. 16.23 25,26,29.30 Exo. 31 15 35.2,3 18 Isa. 58 13 Neh. 13.15 16,17, 18 19,21,22

p Isa. 58.13 Mat. 12 1 to 13

CHAP.

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worſhip *a* wherein upon juſt occaſion, the perſon ſwearing, ſolemnly calleth God to witneſſe what he aſſerteth, or promiſeth; and to judge him according to the Truth, or falſhood of what he ſweareth *b*.

a Deu. 10 20

b Exod. 20 7 Lev. 19. 12 2 Cor. 1. 23 2 Chr. 6 22, 23

II. The Name of God onely, is that by which men ought to ſwear; and therein it is to be uſed with all holy fear and reverence *c*. Therefore, to ſwear vainly or raſhly by that glorious and dreadfull Name; or to ſwear at all, by any other thing, is ſinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Teſtament, as well as under the Old *e*; ſo a lawfull Oath, being impoſed by lawfull

c Deut. 6. 13

d Exo. 23. 7 Jer. 5. 7 Mat. 5. 34. 37 Jam. 5. 12

e Heb. 6 16 2 Cor. 1 23 Iſa. 65. 16

lawfull Authority, in such matters ought to be taken *f*.

f 1 Kings 8 31. Neh. 13 25. Ezra 10 5

III. Whosoever taketh an Oath, ought duely to consider the weightinesse of so solemn an Act: and therein to avouch nothing, but what he is fully perswaded is the truth *h*. Neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able, and resolved to perform *b*. Yet is it a sin to refuse an Oath touching any thing that is good and just, being imposed by lawful authority *i*.

g Exod. 20 7 Jer. 4. 2

b Gen. 24. 2 3. 5, 6, 8, 9

i Num. 5. 19 21. Neh. 5 12. Exo. 22 7, 8, 9, 10, 11

IV. An Oath is to be taken in the plain and common sense of the words, without Equivocation, or mentall reservation *k*. It cannot oblidge to sin: but in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*, nor is it to be violated, although made to Hereticks, or Infidels *m*.

k Jer. 4. 2 Ps. 24. 4

l 1 Sam. 25 22, 32, 33, 34 Psal. 15. 4

m Ezek. 17 16, 18 19 Josh. 9. 18, 19 with 2 Sam 21. 1

V. A

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulnesse *n*.

VI. It is not to be made to any Creature but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulnesse for mercy received, or for the obtaining of what we want: whereby we more strickly bind our selves to necessary duties: or to other things, so far, and so long as they may fitly conduce thereunto *p*.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is not in his own power, and, for the performance whereof, he hath no promise of ability from God *q*. In which respects Popish Monasticall

n Isa. 19.21 Eccl. 5.4, 5. Psal. 61 8. Psal. 65 13, 14

o Psal. 76.11 Jer. 44.25 25

p Deu. 23 21, 22 23 Psal. 50.14 Gen. 28.20 21, 22 1 Sam. 1.11 Psal. 66. 13 14. Esa. 1.30 2, 3, 4, 5.

q Act. 21 12, 14 Mark 6 26 Numb. 30 5, 8, 12, 13

nastical vowes of perpetuall single life, professed Poverty, and regular obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinfull snares, in which, no Christian may intangle himself *r*.

r Mat. 19 11, 12
1 Cor. 7. 2, 9
Eph. 4. 28
1 Pet. 4. 2
Col. 2, 23

CHAP. XXIII.

Of the Civil Magistrate.

GOD the supream LORD and KING of all the World, hath ordained Civil Magistrates, to be under him over the people, for his own Glory, and the publike good: and to this end, hath armed them with the Power of the sword, for the defence and incouragement of them that are good, and for the punishment of evill doers *a*.

a Rom. 13, 1, 2, 3, 4
1 Pet. 2. 13, 14

II. It is lawfull for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*: In the managing whereof, as they ought especially

b Pro. 8. 15. Rom. 13, 1, 2, 4

especially to maintain Piety, Justice and Peace, according to the wholsome Lawes of each Common-Wealth *c*: so for that end they may lawfully now under the New Testament, wage War, upon just and necessary occasion *d*

III. The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the Keyes of the Kingdom of Heaven *e*, yet, he hath Authority, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in Worship and Discipline prevented or reformed: and all the ordinances of God duly setled, administred, and observed *f*, for the better effecting whereof, he hath power to call Synods,

c Psal. 2. 10 11, 12 1 Tim. 2. 8
Psal. 82. 3, 4
d Sam. 23. 3
1 Pet. 2. 13
d Luke 3. 14
Rom. 13. 4
Mat. 8 9, 10
Acts 10. 1, 2
Rev. 17. 14 16

e 2 Chro. 26 18 with Mar. 18. 17 and Mat. 16 15. 1 Cor. 12 28, 29
Eph. 4. 11, 12
1 Cor. 4. 1, 2
Rom. 10. 15
Heb. 5. 4

f Isa. 49. 23
Psal. 122. 9
Ezra 7. 23 25, 26, 27 28
Lev. 24. 16
Lev. 13. 5 6 12
2 King. 18. 4
1 Chr. 13. 1 to 9. 2 Kin. 23. 1 to 26
2 Chron. 34 33. 2 Chron 15. 12, 13

nods, to be present at them, & to provide that whatsoever is transacted in them, be according to the mind of God *g*.

g 2 Chr. 19 8,9,10,11 2 Chr. 29. 30 chap. ers. Mat. 2. 4,5

IV. It is the duty of People to pray for Magistrates *h*, to honour their Persons *i*, to pay them tribute and other dues *k*, to obey their lawfull Commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make voide the Magistrates just and legall Authority, nor free the people from their due obedience to him *m*: from which, Ecclesiasticall persons are not exempted *n*, much lesse hath the Pope any power and jurisdiction over them, in their Dominions, or over any of their peoples and least of all to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever *o*.

h 1 Tim. 2 1,2
i 1 Pet. 2. 17
k Rom. 13 6,7
l Rom. 13. 5 Tit. 3.1
m 1 Pet. 2 13,14,16
n Rom. 13,1 2 King. 2. 35 Act. 25. 9 10, 11
o 2 Pet. 2. 1 10, 11 Jude v. 8 9, 10, 11
2 Thes. 2. 4 Rev. 13. 15 16, 17

CHAP.

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to be between one Man, and one Woman: neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband at the same time *a*.

II. Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increase of man-kind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanesse *d*.

III. It is lawfull for all sorts of people to marry, who are able with judgment, to give their consent *e*. Yet is it the duty of Christians to marry only in the Lord *f*, And therefore such as professe the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: Neither

a Gen. 2.24 Mat. 19.5, 6 Pro. 2.17

b Gen. 2.18

c Mal. 2.15

d 1 Cor. 7.2, 9

e Heb. 13.4 1 Tim. 4.3 1 Cor. 7.36, 37, 38 Gen. 24.57, 58

f 1 Cor. 7.39

ther should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

g Gen. 3.4.14 Exo. 34.16 Deut. 7.3.4 1 King. 11.4 Neh. 13.25 26, 27 Mal. 2. 11, 12 2 Cor. 6. 14

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word *b*: Nor can such incestuous marriages ever be made lawfull by any Law of man, or consent of Parties, so as those Persons may live together as man and wife *i*. The man may not marry any of his Wives kindred nearer in blood, then he may of his own; nor, the Woman of her Husbands kindred, nearer in blood, then of her own *k*.

b Lev. 18 Chapter. 1 Cor. 5. 1 Amos 2. 7

i Mark 6. 18 Levit. 18. 24 25, 26, 27, 28

k Lev. 20 1 5, 20, 21

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that Contract *l*. In the case of Adultery after marriage, it is lawfull for the innocent party

l Mat. 1. 18. 19, 20

to

to sue out a Divorce *m*: And after the Divorce, to marry another, as if the offending party were dead *n*.

m Mat. 5. 31, 32

n Mat. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage: yet, nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*. Wherein, a publike and orderly course of proceeding is to be observed. And, the Persons concerned in it, not left to their own wills and discretion, in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6.

p Deut. 24. 1, 2, 3, 4.

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that

have been, are, or shall be gathered into one, under Christ the Head thereof, and is, the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

a Eph. 1.10 22, 23 Eph. 5.13 27, 32 Col. 1.18

II. The visible Church, which is also Catholick or universall, under the Gospel (not confined to one Nation, as before under the Law) consists of all those throughout the World, that professe the true Religion *b*; and of their Children *c*: and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e* out of which there is no ordinary possibility of Salvation *f*.

b 1 Cor. 1.2 1 Cor. 12.12 13. Psal. 2.8 Rev. 7.9 Rom. 15.9 Ro, 11, 12
c 1 Cor 7.14 Acts 2.39 Ezek. 16.20 21. Rom. 11 15 Gen. 2.15 Gen 17.7
d Mat. 13.47 Isa. 9.7
e Eph. 2.19 Eph. 3.15
f Acts 2.47

III. Unto this Catholick Visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: & doth by his own presence and Spirit, according to his promise make

make them effectuall thereunto *g*.

IV. This Catholick Church hath been sometimes more, sometimes lesse visible *h*. And particular Churches, which are members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and Publike Worship performed more or lesse purely in them *i*.

V. The purest Churches under heaven are subject both to mixture and errour *k*: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall be alwayes a Church on Earth, to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*: nor can the Pope of Rome, in any sence be head thereof; but is, that

g 1 Cor. 12 28. Eph. 4 11, 12, 15 Mat. 28. 19 20. Isa. 59 21.

h Rom. 11 3, 4. Rev. 12 6. 14

i Rev. 2, 3 chapters 1 Cor. 5, 6, 7

k 1 Cor. 13. 12 Rev. 2, 3 chapters

l Mat. 13. 24 25, 26, 27, 28 25, 30. 47 Rev. 18. 2 Rom. 11. 18 15, 20, 21, 22

m Mat. 16. 18 Psal. 72. 17 Psal. 102. 28 Mat. 28. 19 20

n Col. 1. 18 Eph. 1. 22

Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the *C*hurch against Christ, and all that is called God *o*.

o Mat. 24. 8 9, 10 2 Thes. 2. 3 4. 8, 9 Rev. 13. 6

CHAP XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their Head, by His Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*: And, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, publike and private, as do conduce to their mutuall good, both in the inward and outward man *c*.

a 1 Joh. 1. 3 Eph. 3. 16 17. 18, 19 Joh. 1. 16 Eph. 2. 5, 6 Phil. 3. 10 Rom. 6. 5, 6 2 Tim. 2. 12 *b* Eph. 4. 15 16. 1 Cor. 12 7. 1 Cor. 3 21 21, 23 Col. 2. 19 *c* 1 Thes. 5 11, 14 Rom. 1. 11 12, 14 2 John 3. 16 17, 18 Gal. 6. 10

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritu-

all

all services as tend to their mutual edification *d* as also, in relieving each other in outward things according to their several abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in every place call upon the Name of the Lord Jesus *e*.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equall with Christ in any respect: either of which to affirm, is impious, and blasphemous *f*. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions *g*.

d Heb. 10. 24, 25. Act. 2. 42, 46. Isa. 2. 3. 1 Cor. 12. 20.

e Act. 4. 32, 33. 1 John 3. 17. 2 Cor. 8. 9. Chapters. Act. 11. 29.

f Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42. 8. 1 Tim. 6. 15, 16. Psal. 45. 7. with Heb. 1. 8, 9.

g Exod. 20. 15. Eph. 4. 28. Act. 5. 4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signs and Seals of the Covenant

a Rom. 4. 11 Gen. 17. 7. 10
b Mat. 28. 19
c 1 Cor. 1. 2. 3
c 1 Cor. 10 16. 1 Cor 11 25, 26 Gal. 3. 27
d Rom. 15. 8 Exo. 12. 48 Gen. 34. 14
e Rom 6. 3. 4 1 Cor. 10. 16 91
f Gen. 17. 10 Mat. 26 27 28. Tit. 3. 5
g Rom. 2 28, 29 1 Pet. 3. 21
h Mat. 3. 11 1 Cor. 12. 13

of Grace *a*, immediatly Instituted by God *b*, to represent Christ, and his Benefits; and to confirm our interest in him *c*; as also, to put a visible difference between those that belong unto the Church, and the rest of the World *d*; and solemnly to engage them to the service of God in Christ according to his Word *e*.

II. There is in every Sacrament a Spirituall relation, or a Sacramentall Union, between the Sign and the Thing signified: whence it comes to passe, that the Names, and effects of the one are attributed to the other *f*.

III. The Grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it *g*; but, upon the work of the Spirit *h*, and

and the word of Institution, which contains, together with a precept, authorizing the use thereof, a promise of benefit to worthy receivers *i*.

i Mat 26 27,28. Mat. 28, 19, 20

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptisme and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat 28.19. 1Cor. 11,20. 23

V. The Sacraments of the Old Testament, in regard of the Spirituall things thereby signified, and exhibited, were for substance, the same with those of the New *l*.

1 Cor. 4. 5 Heb. 5. 4

l 1 Cor. 10. 1,2,3,4.

CHAP. XXVIII.

Of Baptism.

BAptism is a Sacrament of the New Testament Ordained by Jesus Christ *a*, not only for the solemn Admission of the party Baptized into the Visible Church *b*; but also

a Mat. 28.19

b 1 Cor. 12. 13

to bee unto him a signe, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*. Which Sacrament is, by Christs own appointment, to be continued in his Church untill the end of the World *h*.

c Rom. 4. 11 with Col. 2 11, 12
d Gal. 3. 27 Rom. 6. 5
e Tit. 3. 5
f Mark 1. 4
g Rom. 6. 3, 4
h Mat. 28 19, 20

II. The outward Element to be used in this Sacrament, is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11 John 1. 33 Mat. 28. 19 20

III. Dipping of the person into the Water, is not necessary: but, Baptism is rightly administred, by powring, or sprinkling Water upon the Person *k*.

k Heb. 9. 10, 19, 20, 21, 22 Acts 2. 41 Acts 16. 33 Mark 7. 4

IV. Not onely those that do actually professe faith in, and

and obedience unto Christ *l*, but also the Infants of one, or both believing Parents, are to be baptized *m*.

V. Although it be a great sin to contemne or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it *o*: or, that all that are Baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptism is not tyed to that moment of time, wherein it is administred *q*; yet notwithstanding, by the right use of this Ordinance, the Grace promised, is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that Grace belongeth unto, according to the Counsell of Gods own Will, in his appointed time *r*.

VII. The Sacrament of Baptism

l Mark 16. 15, 16. Act. 8. 37, 38.

m Gen. 17. 7. 9. 10 with Gal. 3. 9. 14. and Col. 2. 11, 12. and Act. 2. 38. 39. & Rom. 4. 11, 12.

n 1 Cor. 7. 14. Mat. 28. 19. Mar. 10. 13, 14, 15, 16. Luke 18. 15.

o Luke 7. 30. with Exod. 4. 24, 25, 26.

p Rom. 4. 11. Act. 10. 2. 44. 22, 36. 45. 47.

q Act. 8. 13. 23.

q Joh. 3. 5. 8.

r Gal. 3. 27. Tit. 3. 5. Eph. 5. 25, 26. Act. 2. 38, 41.

Baptism is but once to be administred unto any person *f*.

f Tit. 3. 5

CHAP. XXIX.

Of the LORDS *Supper.*

OUr Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body and Bloud, called the Lords Supper to be observed in his Church, unto the end of the world, for the perpetuall Remembrance of the sacrifice of himself, in His Death; the sealing all benefits thereof unto true Beleevers, their Spirituall nourishment and grouth in him, their further ingagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their communion with him and with each other, as members of his mysticall Body *a*.

a 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16, 17, 21. 1 Cor. 11. 23

II. In this Sacrament Christ is not offered up to his Father; nor, any reall Sacrifice

fice made at all, for remission of sins of the quick or dead *b*, but only a Commemoration of that one offering up of Himself, by Himself upon the Crosse once for all *c*; and a spirituall Oblation of all possible praise unto God, for the same *d*: So that, the Popish Sacrifice of the Masse, (as they call it) is most abominably injurious to Christs one, only sacrifice, the alone Propitiation for all the sinnes of the elect *e*.

b Heb. 9.22, 25, 26, 28.

c 1 Cor. 11. 24, 25, 26 Mat. 26. 26, 27

d Heb. 7. 23, 24, 27 Heb. 10. 11, 12, 14, 18

e Mat. 26. 26, 27, 28 and Mark 14. 22, 23, 24 Luke 22. 19, 20. with 1 Cor. 11. 23, 24, 25, 26

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of institution to the people, to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use: and, to Take, and Break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *f*; but,

to

to none who are not then present in the Congregation *f*.

f Acts 20 7 1 Cor. 11, 20

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone *g*, as likewise, the deniall of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended Religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

g 1 Cor. 10. 6 *h* Mark 4. 23 1 Cor. 11. 25, 26, 27, 28, 29 *i* Mat. 15. 9

V. The outward Elements in this Sacrament, duely set apart, to the uses ordained by Christ, have such relation to him crucified, as that truely, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit, in substance and nature, they still remain, truly, and only Bread and Wine, as they were before *l*.

k Mat. 26 26, 27, 28 *l* 1 Cor. 11 26, 27, 28 Mat. 26, 29

VI. That

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and Blood (commonly called, Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions; yea, of grosse Idolatries *m*.

m Acts 3. 21 with 1 Cor. 11. 24, 25, 26 Luke 4. 6 39

VII. Worthy receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and all benefits of his death: The Body & Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine; yet, as really,

n 1 Cor. 11. 28

really, but Spiritually, present to the Faith of Beleevers in that Ordinance, as the Elements themselves are to their outward senses *o*.

o 1 Cor. 10. 16

VIII. Although ignorant, and wicked men receive the outward Elements in this Sacrament, yet, they receive not the Thing signified thereby, but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore all ignorant, and ungodly persons as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and, cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16. q 1 Cor. 5. 6, 13. 2 Thes. 3. 6, 14, 15. Mat. 7. 6

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church, hath

hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate *a*.

a Isa. 9.6,7 1 Tim. 5.17 1 Thes. 5.12 Acts 20. 17 28. Heb. 13 7.17,24 1 Cor. 12.28 Mat. 28. 18 19,20

II. To these Officers, the Keyes of the Kingdome of Heaven are committed: by vertue whereof, they have power, respectively, to retain and remit sins; to shut that Kingdome against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by Absolution from Censures as occasion shall require *b*.

b Mat. 16.19 Mat. 18.17 18. John 20 20,21, 2.2,23 2 Cor. 2. 6 7,8

III. Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of

of God which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders *e*.

e 1 Cor. 5 Chapt. 1 Tim. 5. 20 Mat. 7. 6 2 Tim. 1. 20 2 Cor. 11. 27 to the end. with Jud. vers. 23

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season; and, by Excommunication from the Church according to the nature of the crime and demerit of the Person *d*.

d 1 Thes. 5 12 2 Thes. 3. 6 14, 15 1 Cor. 5. 4, 5 2 Cor. 2. 6 2 Mat. 18 17. Tit. 3. 10

CHAP. XXXI.

Of Synods and Counsels.

FOr the better Government, and further edification of the Church; there ought to be such Assemblies, as are commonly called Synods or Counsels *a*.

a Acts 15. 2 4, 6

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons,

to

to consult and advise with about matters of Religion *b*; So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or, they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

b Is. 2. 4. 9. 23 1 Tim. 2. 1, 2 2 Chron. 19 8, 9, 10, 11 2 Chron. 29 30 Chapters. Mat. 2. 4, 5 Prov. 11. 14

c Act. 15. 2 4. 23, 25, 25

III. It belongeth to Synods and counsels, ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better Ordering of the publick worship of God, and Government of his Church; to receive complaints, in cases of Male administration: and authoritatively to Determine the same: which Decrees, and Determinations, if consonant to the Word of God, are to be received with reverence, and submission; not onely, for their agreement with the

Word,

Word, but also for the power whereby they are made, as being an Ordinance of God appointed thereunto in his Word *d*.

d Act. 15. 15 19, 24, 27 28, 29, 30, 31 Act. 16. 4 Mat. 18. 17 18, 19, 20

VI. All Synods or Counsels, since the Apostles times, whether generall, or particular, may erre; and many have erred: Therefore, they are not to be made the rule of Faith, or Practise; but, to be used as an help in both *e*.

e Eph. 2. 20 Acts 17. 11 2 Cor. 1. 5 2 Cor. 1. 24

V. Synods and Counsels are to handle, or conclude nothing, but that which is Ecclesiasticall: and are not to intermeddle with civile affairs which concern the Common wealth, unlesse by way of humble petition in cases extraordinary; or by way of Advice, for satisfaction of conscience, if they bee thereunto required by the Civil Magistrate *f*.

f Luke 12 13, 14 John 18. 36

CHAP.

CHAP. XXXII.

Of the ſtate of men after Death, and of the Reſurrection of the dead.

THe Bodies of men, after Death, return to duſt, and ſee corruption *a*; but, their ſouls (which neither die, nor ſleep) having an immortall ſubſiſtence, immediatly return to GOD, who gave them *b*: the ſouls of the Righteous, being then made perfect in holineſſe, are received into the higheſt Heavens, where they behold the face of GOD, in light and glory; waiting for the full Redemption of their Bodies *c*. And the ſouls of the wicked are caſt into Hell, where they remain in torments and utter darkneſſe, reſerved to the Judgement of the great Day *d*. Beſide theſe two places, for ſouls ſeparated from their bodies, the Scripture acknowledgeth none.

a Gen. 3. 19 Acts 13. 36

b Luke 23. 43 Eccl. 12. 7

c Heb. 12. 23 2 Cor. 5. 1, 6, 8. Phil. 1. 23 with Act. 3. 21 and Eph. 4. 10

d Luke 16. 23, 24 Acts 1. 25 Jude v. 6, 7 1 Pet. 3. 19

II. At

II. At the last Day, such as are found alive, shall not die but be changed *e*: and, all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 Thes. 4. 17 1 Cor. 15 51, 52

f Job 19. 26 27. 1 Cor. 15 42, 43, 44

III. The Bodies of the unjust, shall, by the power of Christ, be raised to dishonour: the bodies of the just by his spirit, unto honour; and, be made conformable to his own glorious Body *g*.

g Acts 24. 15 John 5. 28 29 1 Cor. 15. 42 Phil. 3. 21

CHAP. XXXIII

Of the Last Judgement.

GOD hath appointed a Day, wherein he will judge the World, in righteousnesse, by Jesus Christ *a*, to whom, all power, and judgement is given of the Father *b*. In which day, not only the Apostate Angels shall be judged *c*,

a Act. 17. 31

b John 5 22, 27

c 1 Cor. 6. 3 Jude vers. 6 2 Pet. 2. 4

judged *c*, but likewise all Persons that have lived upon earth, shall appear before the tribunall of Christ, to give an accompt of their thoughts, words, and deeds; and to receive according to what they have done in the Body, whether good or evill *d*.

c 2 Cor. 5. 10 Eccl. 12. 14 Rom. 2. 16 Rom. 14. 10 12. Mat. 12 36, 37

d 2 Cor. 5. 10 Eccl. 12. 14 Rom. 2. 16 Rom. 14. 10 12. Mat. 12 36, 37

II. The end of Gods appointing this Day, is for the manifestation of the Glory of his Mercy, in the eternall salvation of the elect, and, of his justice, in the damnation of the reprobate, who are wicked and disobedient. For, then shall the Righteous go into everlasting Life, and receive that fulnesse of joy and refreshing, which shall come from the presence of the Lord: but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternall torments and be punished with everlasting destruction from the presence

sence of the Lord, and from the glory of his power *e*.

e Mat. 25 31 to the end. Rom. 2. 5, 6 Rom. 9. 22 23. Mat. 25 31. Act. 3. 19 2 Thes. 1. 7 8, 9, 10

III. As Christ would have us to be certainly perswaded, That there shall be a Day of Judgement, both to deterre all men from sin, and for the greater consolation of the godly in their adversitie *f*: so, will he have that Day unknown to men, that they may shake off all carnall security, and be alwayes watchfull, because they know not at what houre the LORD will come; and, may be ever prepared to say, come, LORD JESUS, come quickly, *Amen* *g*.

f 2 Pet. 3. 11 12, 13 1 Cor. 5 10, 11 2 Thes. 2. 5, 6 7. Luke 21 27, 28 Rom. 8. 23 24, 25

g Mat. 24. 36 42, 43, 44 Mark 13 35 36, 37. Luke 12. 35, 36 Rev. 22. 20

15 JY 64

FINIS.

The

LARGER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster*,

And now appointed by the *Generall Assembly* of the Kirk of SCOTLAND,

To be a part of Uniformity in Religion between the Kirks of CHRIST in the three KINGDOMS.

EDINBURGH,
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QUESTION.

WHat is the chief and highest end of man?

A. Mans chief and highest end is to glorifie God *a*, and fully to enjoy him for ever *b*.

Q. *How doth it appear that there is a God?*

A. The very light of nature in man and the works of God declare plainly that there is a God *c*; but his Word and Spirit

a Rom. 11. 36. 1 Cor. 10. 31.
b Psal. 73. 24. to the end. Joh. 17. 21. 22, 23.
c Rom. 1. 19. 20. Psa. 19. 1, 2, 3. Acts 17. 28.

rit onely do sufficiently and effectually reveale him unto men for their salvation *d*.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only rule of Faith and Obedience *f*.

Q. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*: by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*: by their light and power to convince and convert sinners, to comfort and build up beleevers unto salvation *l*: But the Spirit of God, bearing witnesse by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very word of God *m*.

Q. What do the Scriptures principally teach?

A. The

d 1 Cor. 2. 9 10
e 2 Tim. 3. 15 16 Isa. 59. 21
f 2 Tim. 3. 16 2 Pet. 1. 19 20, 21, 22 Eph. 2. 20 Rev. 22. 18, 19
g Hos. 8 12 1 Cor. 2. 6 7. 13 Psal. 119. 18 129
h Psal. 12. 6 Psal. 119. 140
i Acts 10. 43 Acts 26. 22 27
k Rom. 3. 19
l Acts 18. 28 Heb. 4. 12 Jam. 1. 18 Psal. 19. 7 8, 9 Rom. 15. 4
m Acts 20. 32 John 16 13, 14 1 Joh. 2. 20 27 John 30, 31

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

n 2 Tim. 1. 13

Q. *What doe the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the Persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

o Heb. 11. 6
p 1 John 5. 7
q Acts 15. 14. 15. 18
r Acts 4. 27 28

Q. *What is GOD?*

A. God is a Spirit *s*, in and of himself infinite in being *t*, glory *u*, blessedness *w*, and perfection *x*: all-sufficient *y*, eternall *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering and abundant in goodness and truth *i*.

s John 4. 24
t Exod. 3. 14
u Job 11. 7, 8, 9
w Acts 7. 2
x 1 Tim. 6. 15
y Gen. 17. 1
z Psal. 90. 2
a Mal. 3. 6
b 1 Kin. 8. 27
c Psal. 139. 1 to 13
d Rev. 4. 8
e Heb. 4. 13 Psal. 147. 5
f Rom. 16 17
g Isa. 6. 3 Rev. 1. 4, 5
h Deut. 32. 4
i Exod. 34. 6

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God *k*.

k Deut. 6. 4 1 Cor. 8. 4, 6 Jer. 10. 10

Q. *How many Persons are there in the Godhead?*

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God, the same in substance, equall in power & glory, although distinguished by their Personall Properties *l*.

l 1 John 5. 7 Mat. 3. 16 17 Mat. 28. 19 2 Cor. 13. 14

Q. *What are the Personall properties of the three Persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the holy Ghost to proceed from the Father and the Son from all eternity *o*.

m Joh. 10. 30
n Heb. 1. 5 & 5. 5
o John 1. 14 18 John 15. 26 Gal. 4. 6

Q. *How doth it appear that the Son and the Holy Ghost are God, equall with the Father?*

A. The Scriptures manifest that the Son, and the Holy Ghost are God equall with the Father, ascribing unto them such Names *p*, attributes *q*, works *r*, and worship

p Isa. 6. 5, 8 with John 12. 41 and Acts 28. 25 1 John 5. 20 Acts 5. 3, 4 1 John 1. 1 Isa. 9. 6. Joh 1. 24 25 1 Cor. 2 10 11. *r* Col. 1 16. Gen. 1. 2

as are proper to God onely *s*. *s* Mat.28.19 2 Chr.13,14

Q. What are the decrees of God?

A. Gods Decrees are the wise, free, and holy acts of the counsell of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time *u*; especially concerning Angels and men. *t* Eph. 1.11 Rom.11.33 Rom.9.14 15,18 *u* Eph.1.4 11. Rom.9 22,23 Psal.3.12

Q. What hath God especially decreed concerning Angels and Men?

A. God by an eternall and immutable Decree, out of his meer love for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternall life, and the Means thereof *x*: and also according to his soveraign power, and the unsearchable counsell of his own will, (whereby he extendeth or with-holdeth favour as he pleaseth) hath pas- *w* 1 Tim. 5 21 *x* Eph. 1.4 5.6 1 Thes. 5.9 24

sed by and fore-ordained the rest to dishonour and wrath; to be for their sin inflicted, to the praise of the glory of his justice *y*.

y Rom. 9. 17 18, 21, 22 Mat. 11. 25 26. 2 Tim. 2. 20 Jude v. 4 1 Pet. 2. 8

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsel of his own will *z*.

z Eph. 1. 11

Q. *What is the work of Creation?*

A. The work of Creation, is that, wherein God did, in the beginning, by the Word of his power, make of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good *a*.

a Gen. 1. Ch. Heb. 11. 3 Prov. 16. 4 *b* Col. 1. 16 *c* Psal. 104. 4 *d* Mat 22. 30 *e* Mat. 25. 31 *f* 2 Sam. 14 17 Mat. 24. 36.

Q. *How did God create the Angels?*

A. God created all the Angels *b*, spirits *c*, immortall *d*, holy *e*, excelling in knowledge *f*,

ledge *f*, mighty in power *g*, to execute his Commandments, and to praise his Name *h*; yet subject to change *i*.

f Col.3.10
g 1 Heb.1.7
h Psal.103 20,21
i 2 Pet.2.4

Q. *How did God create man?*

A After God had made all other creatures, he created man male and female *k*; formed the body of the man of the dust of the ground *l*; and the woman of a rib of the man *m*; indued them with living, reasonable, and immortal souls *n*; made them after his owne image *o*, in knowledge *p*, righteousnesse, and holinesse *q*, having the Law of God written in their hearts *r*: and power to fulfill it *s*, with dominion over the creatures *t*, yet subject to fall *u*.

k Gen.1.27
l Gen.2.7
m Gen.2.22
n Gen.2.7 with Job 35.11. and Eccl.12.7 and Mat.10 28. and Luke 23 43
o Gen.1.27
p Col.3.10
q Eph.4.24
r Rom.2.14 15
s Eccl.7.29
t Gen.1.28
u Gen.3.6 Eccl.7.29

Q. *What are Gods works of Providence?*

A. Gods works of Providence are, his most holy *w*, wise *x*, and powerfull preserving *y*, and governing all his creatures *z*, ordering them

w Psal.145.17
x Psal. 104 24
y Isa.28.29 Heb.1.3
z Psal.103.19

and all their actions *a*, to his own glory *b*.

Q. What is Gods Providence toward the Angels?

A. God by his providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins to his own glory *d*; and established the rest in holiness and happiness *e*: employing them all *f*, at his pleasure, in the administrations of his power, mercy, and justice *g*.

Q. What was the Providence of God toward man in the estate in which he was created?

A. The providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his

a Mat. 10. 29 30, 31 Gen. 45. 7
b Rom. 11. 36 Isa. 63. 14
c Jude v. 6 2 Pet. 2. 4 Heb. 2. 16
d John 8. 44 Job 1. 12 Mat. 8. 31
e 1 Tim. 5. 21 Mark 8. 38 Heb. 12. 22
f Psa. 104. 4
g 2 King. 19 35 Heb. 1. 14
h Gen. 1. 28 2. 16
i Gen. 1. 28

his help *k* affording him communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of life with him upon condition of personall, perfect, and perpetuall obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of the Knowledge of good and evill, upon pain of death *p*.

k Gen. 1.
l Gen. 1.
2.7,18,19
Gen. 3.8
m Gen. 2.
n Gal. 3.
Rom. 10.
o Gen. 2.9
p Gen 1. 17

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, & thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3.6,7
8. 13
Eccl. 7.29
2 Cor. 11. 3

Q. *Did all mankinde fall in that first transgression?*

A. The covenant being made with *Adam* as a publike person, not for himself onely, but for his posterity, all mankind

kind descending from him by
r Act.17.26 ordinary generation *r*, sinned
in him, and fell with him in
s Gen. 2.16 17. with Rom. 5. 12 to 20. and 1 Cor. 15.21 22 that first transgression *s*.

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankind into an estate of sin and
t Rom. 5.12 Rom. 3.23 misery *t*.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable
u 1 Joh. 3.4 Gal. 3. 10 12 creature *u*.

Q. *Wherein consisteth the sinfulnesse of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consisteth in the guilt of *Adams*
w Rom. 5. 12 19 first sin *w*, the want of that righteousnesse wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly

inclined

inclined to all evill, and that continually x, which is commonly called Originall Sin, and from which do proceed all actuall transgressions y.

x Rom. 5.18 to 20 Eph. 2.1,2,3 Rom 5.6 Rom. 8.7,8 Gen. 6.5

y Jam. 1.14, 15 Mat. 15. 19

Q. *How is Originall Sin conveyed from our first Parents unto their posterity?*

A. Original Sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in Sin z.

z Psal. 51.5 Job 14.4 Job 15.14 John 3.6

Q. *What misery did the fall bring upon mankinde?*

A. The fall brought upon mankinde the losse of Communion with God a, his displeasure and curse, so as we are by nature children of wrath b, bond slaves to Sathan c, and justly lyable to all punishments in this world, and that which is to come d.

a Gen. 3.8 10. 24

b Eph. 2.2,3

c 2 Tim. 2.26

d Gen. 2.17 Lam. 3.39 Rom. 6.23 Mat. 25. 41, 46 Jude v. 7

Q. *What are the punishments of Sin in this world?*

A. The punishments of Sin in

in this world, are, either inward, as blindneſſe of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſſe of heart *h*, horrour of conſcience *i*, and vile affections *k*: or outward, as the curſe of God upon the creatures for our ſakes *l*; and all other evills that befall us in our bodies names, eſtates, relations, and imployments *m*, together with death it ſelf *n*.

e Eph. 4.18
f Rom 1.28
g 2 Theſ. 2 11
h Rom. 2. 5
i Iſa. 33. 14
Gen. 4. 13
Mat. 27. 4
k Rom. 1. 26
l Gen 3. 17
m Deut. 28 15 to the end.
n Rom. 6. 21 23

Q. *What are the puniſhments of Sin in the World to come?*

A. The puniſhments of Sin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul & body without intermiſſion, in hell fire for ever *o*.

o 2 Theſ. 1. 9 Mat. 9. 44 46, 48 Luke 16. 24

Q. *Doth God leave all mankinde to periſh in the eſtate of ſin and miſery?*

A. God doth not leave all mankind to periſh in the eſtate of ſin and miſery *p*, into which they fell by the breach of the

p 2 Theſ. 5. 9

firſt

first Covenant, cōmonly called the Covenant of Works *q*; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them in to an estate of salvation by the second Covenant, cōmonly called the Covenant of Grace *r*.

q Gal. 3. 10, 12

r Tit. 3. 4, 5, 6, 7 Gal. 3. 21 Rom. 3. 20, 21, 22

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him, with all the elect, as his seed *s*.

s Gal. 3. 16 Rom. 5. 12, to the end. Isa. 53. 10, 11.

Q. *How is the grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator *t*, and life and salvation by him *u*; and, requiring Faith as the condition to interest them in him *w*, promiseth and giveth his holy Spirit *x*, to all his elect to work in them that faith *y* with all other saving graces *z*, and

t Gen. 3. 15 Isa. 42. 6 John 6. 27

u 1 Joh. 5. 11, 12

w John 3. 16 John 1. 12

x Prov. 1. 23

y 2 Cor. 4. 13

z Gal. 5. 22, 23

to

to enable them unto all holy
a Ezek. 36 27 obedience *a*, as the evidence
b Jam. 2. 18 22 of the truth of their faith *b*,
c 2 Cor. 5. 14 15 and thankfulneſſe to God *c*,
d Eph. 2. 10 and as the way which he hath appointed them to ſalvation *d*.

Q. *Was the Covenant of grace alwayes adminiſtred after one and the ſame manner?*

A. The Covenant of grace was not alwayes adminiſtred after the ſame maner, but the adminiſtrations of it under the Old Teſtament were different
e 2 Cor. 3. 6 7, 8, 9 from thoſe under the New *e*.

Q. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A The Covenant of grace was adminiſtred under the Old
f Rom. 15 8 g Acts 3. 20 24 Teſtament, by promiſes *f*, propheſies *g*, Sacrifices *h*, Circum-
h Heb. 10. 1 i Rom. 4. 11 k 1 Cor. 5. 7 ciſion *i*, the Paſſeover *k*, and other types and ordinances, which did all foreſignify Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed

Meſſiah,

Messiah l, by whom they then had full remission of sin, and eternall salvation *m*.

l Heb. 8, 9, 10 Chapters
m Heb. 11. 13 Gal. 3, 7 8, 9, 14

Q. *How is the Covenant of Grace administred under the New Testament?*

A. Under the New Testament, when CHRIST the substance was exhibited, the same Covenant of Grace was and still is to be administred in the preaching of the Word *n*, and the administration of the Sacraments of Baptism *o*, and the Lords Supper *p*; in which grace and salvation is held forth in more fulnesse, evidence, and efficacy, to all nations *q*.

n Mat. 16, 15
o Mat. 28 19, 20
p 1 Cor. 11 23, 24, 25
q 2 Cor. 3. 6 to the end. Heb 8. 6 10, 11 Mat. 28. 19

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace, is the Lord Jesus Christ *a*, who being the eternall Son of God, of one substance and equall with the Father *s*, in the fulnesse of time became Man *t*, and so was, and continues to

r 1 Tim. 2. 5
s Joh. 1. 1, 14 John 10. 30 Phil. 2. 6
t Gal. 4. 4

be

be God and Man in two entire distinct natures, and one Person, for ever *u*.

u Luke 1. 35 Rom. 9. 5 Col. 2. 9 Heb. 7. 14, 25

Q. *How did Christ, being God, become Man?*

A. Christ the Son of God became Man, by taking to himself a true body, and a reasonable soul *w*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her *x*, yet without sin *y*.

w John 1. 14 Mat. 26. 38

x Luke 1. 27, 31, 35, 42 Gal. 4. 4

y Heb. 4. 15 Heb. 7. 26

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, & the power of Death *z*, give worth and efficacy to his sufferings, obedience, and intercession *a*; and so satisfie Gods justice *b*; procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*

z Act. 2. 24, 25 Rom. 1. 4 with Rom. 4. 25. Heb. 9. 14

a Act. 20. 28 Heb. 5. 14 Heb. 7. 25, 27, 28

b Rom. 3. 24, 25, 26

c Eph. 1. 6 Mat. 3. 17

d Tit. 2. 13, 14

e Gal. 4. 6

f Luke 1. 68, 69, 71, 74

mies *f*, and bring them to everlasting salvation *g*. *g* Heb. 5. 8, 9 Heb. 9. 11, 12

Q. *Why was it requisite that the Mediator should be Man?* 16

A. It was requisite that the Mediator should be Man, that he might advance our nature *h*, perform obedience to the Law *i*, suffer and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*; that we might receive the adoption of sons *m*, and have comfort & accesse with boldnes unto the thron of Grace *n*.

h Heb. 2. 16
i Gal. 4. 4
k Heb. 2. 14 Heb 7. 24, 25
l Heb. 4. 15
m Gal. 4. 5
n Heb. 4. 16

Q. *Why was it requisite that the Mediator should be God and Man in one Person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself bee both God and Man, and, this in one Person, that the proper works of each nature might be accepted of God for us *o*, and relyed on by us, as the works of the whole Person *p*.

o Mat. 1. 21. 23 Mat. 3. 17 Heb. 9. 14
p 1 Pet. 3. 6

Q. *Why*

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins *q*.

q Mat. 1.21

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so, set apart, & fully furnished with all authority and ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the estate, both of his Humiliation and Exaltation.

r Joh. 3.34 Psal. 45.7
s Joh. 6 27 Mat. 28. 18 19, 20
t Act. 3.21 22 Luk. 4.18, 21
u Heb. 5. 5, 6, 7 Heb. 4. 14, 15
w Psal. 2. 6 Mat. 21. 5 Isa. 9. 6, 7 Phil. 2. 8, 9 10, 11

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers wayes of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

x Joh. 1. 18
y 1 Pet. 1. 10 11, 12
z Heb. 1, 1, 2
a Joh. 15. 15
b Act. 20. 32 Eph. 4. 11 12, 13 John 20. 31

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to be a reconciliation for the sins of his people *d*, and making continuall intercession for them *e*.

c Heb. 9. 13, 28
d Heb. 2. 17
e Heb. 7. 25

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the World a people to himself *f*, and giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*; in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*; and also in taking vengeance on the rest, who know not God, and

f Act. 15. 14, 15, 16
Isa. 55. 4, 5
Gen. 49. 10
Psal. 110. 3
g Eph. 4. 11, 12
1 Cor. 12. 28
Isa. 33. 22
i Mat. 18. 17, 18
1 Cor. 5. 4, 5
k Act. 5. 31
Rev. 3. 5, 12
l Rev. 2. 10
m Rev. 2. 19
n Isa. 63. 9
o 1 Cor. 15. 25
Psal. 110. throughout
p Rom. 14. 10, 11
q Rom. 8. 28

and obey not the Gospel r.

r 1 Thes. 1 8,9
Psal. 2. 8,9

Q. *What was the estate of Christs Humiliation?*

A. The estate of Christs Humiliation was, that low condition, wherein, he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death, un, till his resurrection s.

s Phil. 2. 6 7,8
Luke 1. 31
2 Cor. 8. 6
Acts 2, 23, 24

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his Conception & Birth, in that, being from all eternity, the Son of God in the bosome of the Father, he was pleased in the fulnesse of time, to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more then ordinary abasement t.

t John 1. 14 18
Gal. 4. 4
Luke 2. 7

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in

in his life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Sathan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4
w Mat. 3. 17 Rom. 5. 18
x Psal. 22. 6 Heb. 12. 2, 3
y Mat. 4. 1, 10, 12 Luke 4. 13
z Heb. 2. 17, 18 Heb. 4. 15 Isa. 53. 13, 14

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas* *a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his persecutors *d*; having also conflicted with the terrours of death, and the powers of darkness, felt and born the weight of Gods wrath *e*; he laid down his life an offering for sin *f*, induring the painfull, shamefull, and cursed death of the crosse *g*.

a Mat. 27. 4
b Mat. 20. 56
c Isa. 53. 3, 3
d Mat. 27. 26, 50 John 19. 34
e Luke 22. 44 Mat. 27. 46
f Isa. 53. 10
g Phil. 2. 8 Heb. 12. 2 Gal. 3. 13

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death consisted in his being buried *b*, and continuing in the state of the dead, and under the power of death till the third day *i*, which hath been otherwise expressed in these words, *He descended into hell.*

b 1 Cor. 15. 3, 4

i Psal. 16. 10 with Act. 2. 24, 25, 26, 27. Rom. 6. 9. Mat. 12. 40.

Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs Exaltation comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4

l Mat. 16. 19

m Eph. 1. 20

n Act. 1. 11. Act. 17. 31

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held *o*, & having the very same body in which he suffered, with the essentiall properties thereof *p*, but without mortality and other common

o Act. 2. 24, 27

p Luk. 24. 39

mon infirmities belonging to his life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*, whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death, and him that had the power of it *u*, and to be Lord of quick and dead *w*; all which he did as a publike person *x*, the head of his Church *y*, for their Justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

q Rom. 10. 9 Rev. 5. 18
r John 10. 18
s Rom. 1. 4
t Rom. 8. 34
u Heb. 2. 14
w Rom. 14. 9
x 1 Cor. 15. 21, 22
y Eph. 1. 20 22, 23 Col. 1. 18
z Rom. 4. 25
a Eph. 2. 1, 5 6. Col. 2. 12
b 1 Cor. 15. 25, 26, 27
c 1 Cor. 15. 20

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God *d*, and giving them Commission to

d Acts 1. 3

preach the Gospel to all na-
e Mat.28.19 20. tions *e*, fourty dayes after his
Resurrection, he in our na-
f Heb. 6.20 ture, and as our head *f*, tri-
g Eph.4.8 umphing over enemies *g*, vi-
sibly went up into the highest
Heavens, there to receive gifts
h Acts 1. 9 10,11 Eph. 4. 10 Psal. 68. 18 for men *h*, to raise up our af-
fections thither *i*, and to pre-
i Col.3.2 pare a place for us *k*, where
k John 14.3 himself is, and shall continue
till his second comming at
Acts 3. 21 the end of the world *l*.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God man he is advanced to highest fa-
m Phil.2. 9 n Act. 2.28 with Psal 16.11 vour with God the Father *m*, with all fulnesse of joy *n*, glo-
o John 17.5 ry *o*, and power over all
p Eph.1. 22 1 Pet.3. 22 things in heaven and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Mi-
q Eph 4.10 11,12 Psal.110 throughout r Rom.8. ver. 34 nisters and people with gifts and graces *q*, and maketh in-
tercession for them *r*. Q. Ho

Q. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience, notwithstanding dayly failings *x*, accesse with boldnesse to the throne of Grace *y*, and acceptance of their persons *z*, and services *a*.

s Heb. 9.16 24
t Heb. 1.1
u John 3.16 John 17.9 20.24
w Rom. 8.33 34
x Rom. 5.1, 2 1 John 2.1, 2
y Heb. 4.16
z Eph. 1.6
a 1 Pet. 2.5

Q. *How is Christ to be exalted in his comming again to judge the world?*

A. Christ is to be exalted in his comming again to judge the World, in that he who was unjustly judged and condemned by wicked men *b* shall come again at the last day in great power *c*, and in the full manifestation of his owne

b Acts 3.14 15
c Mat. 24.30

glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousnesse *f*.

d Luke 9.26 Mat.25.31

e 1 Thes.4 16

f Acts 17.31

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption *g*, with all other benefits of the Covenant of Grace *h*.

g Heb. 9.12

h 2 Cor.1.20

Q. How do we come to be made partakers of the benefites which Christ hath procured?

A. We are made partakers of the benefites which Christ hath procured, by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.

i John 1.11 12

k Tit.3 5,6

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applyed and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy

l Eph. 1.13 14 Joh.6.37,39 Joh.10.15,16

Holy Ghost inabled to believe in Christ according to the Gospel *m*.

m Eph. 2. 8
2 Cor. 4. 13

Q. *Can they who have never heard the Gospel, and so, know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who having never heard the Gospel *n*, know not Jesus Christ *o*, and beleeve not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they profesſe *r*; neither is there salvation in any other, but in Christ alone *ſ*, who is the Saviour only of his body in the Church *t*.

n Rom. 10. 14
o 2 Thes. 1. 8, 9
p Eph. 2. 12
John 5. 40
11, 12.
q John 8. 24
Mar. 16. 16
r 1 Cor. 1. 20
21, 22, 23, 30
r John 4. 12
Rom. 9. 31
32
Phil. 3. 4, 5
6, 7, 8, 9
ſ Acts 4. 12
t Eph. 5. 23

Q. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true members of the Church invisible *u*.

u John 12
38, 39, 40
Rom. 9. 6
Mat. 22. 14
Mat. 7. 21
Rom. 11. 7

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profesſe the true Religion *w*, and of their children *x*.

w 1 Cor. 1. 2
1 Cor. 12. 13
Rom. 15. 9
Rev. 7. 9
Pſal. 2. 8
Pſal. 22. 27, 28, 29, 30, 31
x Pſal. 45. 17
Mat. 28. 19, 20
Iſa. 59. 21
1 Cor. 7. 14
Acts 2. 39
Rom. 11. 16
Gen. 17. 7
Iſa 4. 5, 6
1 Tim. 4. 10
Pſal. 115 throughout
Iſa. 31. 4, 5
Zach. 12. 2, 3
4, 8, 9
a Acts 2. 39
40

Q. *What are the ſpeciall Priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods ſpecial care and government *y*, of being protected & preſerved in all ages, notwithſtanding the oppoſition of all enemies *z*, and of injoying the communion of Saints, the ordinary means of ſalvation *a*; offers of grace by Chriſt to all the members of it in the Miniſtery of the Goſpel, teſtifying that whoſoever beleeve in him ſhall be ſaved *b*, and excluding none that will come unto him *c*.

b Pſal. 147 19, 20
Rom. 9. 4
Eph. 4. 11, 12
Mark 16 15, 16
c John 6. 37

Q. *What is the invisible Church?*

A. The invisible Church is

is the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the Head *d*.

d Eph. 1.10 22,23 John 10.16 John 11.52

Q. *What speciall benefits do the members of the invisible Church enjoy by Christ?*

A. The members of the invisible Church by Christ enjoy Union and Communion with him, in Grace and Glory *e*.

e John 17.21 Eph. 3.14,15 John 17.24

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace *f*, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband *g*; which is done in their effectuall Calling *h*.

f Eph. 1.22 Eph. 2.5,6,7

g 1 Cor. 6.17 John 10.28 Eph. 5.23,30

h 1 Pet. 5.10 1 Cor. 1.2

Q. *What is Effectuall Calling?*

A. Effectuall Calling is the work of Gods almighty power and grace *i*, whereby, out of his free and especial love to

i John 5.25 Eph. 1.18 19,20 2 Tim. 1.8,9

his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly inlightning their minds *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call; and to accept and imbrace the grace offered and conveyed therein *o*.

k 2 Tit. 3. 4, 5 Eph. 2. 4, 5, 7, 8, 9 Rom. 9. 11

l 2 Cor. 4. 6 with 2 Cor. 3. 17, 18 John 6. 44 2 Thes. 2. 13, 14

m Acts 26. 18

n 2 Cor. 5. 17 Ezek. 11. 19 Ezek. 36. 26, 27 John 6. 45

o Eph. 1. 5 Phil. 2. 13 Deut. 30. 6

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only, are effectually called *p*, although others may be, and often are, outwardly called by the ministery of the Word *q*, and have some common operations of the Spirit *r*, who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ *s*.

p Act. 13. 48

q Mat. 22. 14

r Mat. 7. 22 Mat. 13. 20, 21 Heb. 6. 4, 5

s John 12. 37, 39, 40 Acts 28. 25, 26, 27 John 6. 64, 65 1 Joh. 2. 19

Q. *What*

Q. *What is the Communion in Grace which the members of the invisible Church have with Christ?*

A. The Communion in grace which the members of the Invisible Church have with Christ, is their partaking of the vertue of his Mediation in their Justification *t*, Adoption *u*, Sanctification, and whatever else in this life manifests their Union with him *w*.

t Rom. 8. 30
u Eph. 1. 5
w 1 Cor. 1. 30.

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them *a*, and received by Faith alone *b*.

x Rom. 3. 22 24. 25
Rom. 4. 5
y 2 Cor. 5. 19, 21
Rom. 3. 22 24, 25, 27 28.
z Tit. 3. 5. 7. Eph. 1. 7
a Rom. 5. 17 18, 19
Ro. 4. 6, 7, 8
b Act. 10. 43 Gal. 2. 16 Phil. 3. 9

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his

Obedience & death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified *c*: yet in as much as God accepteth the satisfaction from a Surety which he might have demanded of them did provid this Surety, his own onely Son *d*, imputing his righteousnesse to them *e*, and requiring nothing of them for their justification, but Faith *f*, which also is his gift *g*, their Justification is to them of free grace *h*.

c Rom. 5. 8, 9, 10, 19

d 1 Tim. 2. 5, 6 Heb. 10. 10 Mat. 20. 28 Dan. 9. 24, 26 Isa. 53. 4, 5, 6, 10, 11 Heb. 7. 22 Rom. 8. 32 1 Pet. 1. 18, 19

e 2 Cor. 5. 21

f Rom. 3. 24, 25 & Eph. 2. 8

g Eph. 1. 7 *h* Heb. 10. 39 & 2 Cor. 4. 3 Eph. 2. 17, 18, 19 *i* Rom. 10. 14, 17

Q. *What is justifying Faith?*

A. Justifying Faith is a saving grace *i*, wrought in the heart of a sinner by the Spirit *k* and word of God *l*, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition *m* not only assenteth to the Truth of the promise of the Gospel *n*, but receiveth and resteth upon

m Acts 2. 37 & 16. 30 Joh. 16. 8, 9 Rom. 5. 6 Eph. 2. 1 *n* Acts 4. 12 & Eph. 1. 13

Christ

Christ and his righteousnesse therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

o John 1.12 Acts 10.43 Act. 10. 43

p Phil.3.9 Act.13.16

Q. *How doth Faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof were imputed to him for his justification *r*; but only as it is an Instrument, by which he receiveth and appleth Christ and his righteousnesse *s*.

q Gal.3.11 Rom.3.28

r Rom.4.5 with Rom. 10.10

s John 1.12 Phil.3.9 Gal.2.16

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u* whereby all those that are justified are received into the number of his Children *w*, have His Name put upon them *x*,

t John 1.12

u Eph.1.5 Gal.4.4.6

w John 1.12

them x, the Spirit of his Son given to them y, are under his fatherly care and dispensations z, admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory a.

x 2 Cor. 6. 18 Rev. 4. 12
y Gal. 4. 6
z Psal. 103. 13 Prov. 14. 26 Mat. 6. 32
a Heb. 6. 12 Rom. 8. 17

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerfull operation of his Spirit b, applying the death & resurrection of Christ unto them c, renewed in their whole man after the image of God d, having the seeds of repentance unto life, and of all other saving graces put into their hearts e, and those graces so stirred up, increased, and strengthned f, as that they more and more die unto sin and rise unto newnesse of life g.

b Eph. 1. 19 1 Cor. 6. 11 2 Thes. 2. 13
c Rom. 6. 4 5, 6
d Eph. 4. 23 24.
e Acts 11. 18 1 John 3. 9
f Jude v. 20 Heb. 6. 11, 12 Eph. 3. 16 17, 18, 19 Col. 1. 10, 11
g Rom. 6. 4 6. 14 Gal. 5. 24.

Q. *What is repentance unto life?*

A. Repentance

A. Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i* and Word of God *k*, whereby out of the sight and sense not only of the danger *l*, but also of the filthinesse and odiousnesse of his sins *m*, & upon the apprehension of Gods mercy in Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the wayes of new obedience *r*.

h 2 Tim. 2 25
i Zech. 12. 10
k Act. 11. 18 20, 21
l Ezek. 18 28, 30, 32 Luk. 15. 17, 18
m Hos. 2. 6, 7 Ezek. 36 31
n Isa. 30. 22 Joel 2. 12 13
o Jer. 31. 18 19
p 1 Cor. 7. 11
q Acts 26. 18 Ezek. 14. 6 1 King. 8. 47 48
r Psal. 119. 6 59, 128 Luke 1. 6 2 Kin. 23. 25

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification *s*; yet they differ, in that God in Justification imputeth the righteousnesse of Christ *t*, in sanctification his spirit infuseth grace, and enableth to the exercise thereof *u*, in the former sin is pardoned *w*, in the other it is subdued *x*, the one

s 1 Cor. 6. 11 1 Cor. 1. 30
t Rom. 4. 6, 8
u Ezek. 36 27
w Rom 3. 24 25
x Rom 6, 6, 14

one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equall in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

y Rom. 8. 33, 34
z 1 John 1. 12 1 3, 14 Heb. 5. 12 13, 14
a 1 John 1. 8, 10
b 2 Cor. 7. 1 Phil. 3. 12 13, 14

Q. *Whence ariseth the imperfection of sanctification in beleevers?*

A. The imperfection of Sanctification in beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins *c*, are hindered in all their spirituall services *d*, and their best works are imperfect and defiled in the sight of God *e*.

c Rom. 7. 18 23 Mat. 14. 66 to the end.
d Gal. 2. 11, 12 Heb. 12. 1
e Isa. 64. 6 Exo. 28. 38

Q. *May not true beleevers, by reason of their imperfections and the many temptations and sins they are overtaken with, fall a-*

way

way from the state of Grace?

A. True beleevers, by reason of the unchangeable love of God *f*, and his decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the spirit and seed of God abiding in them *k*, can neither totally nor finally fall away from the estate of grace *l*, but are kept by the power of God, through faith unto salvation *m*.

f Jer. 31. 3
g 2 Tim. 2. 19 Heb. 13. 20 21
h 2 Sam. 23. 5
i 1 Cor. 1. 8, 9 Heb. 7. 25 Luke 22. 32
k 1 John 3. 9 1 John 2. 27
l Jer. 32. 40 John 10. 28
m 1 Pet. 1. 5

Q. *Can true beleevers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truely beleeve in Christ, and endeavour to walk in all good conscience before him *n*, may; without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing

n 1 John 2. 3
o 1 Cor. 2. 12 1 John 3. 14 18. 19. 21. 24 1 John 4. 13 16 Heb. 6. 11. 12

bearing witness with their spirits that they are the children
p Rom. 8. 16 of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere
q 1 John 5. 13 therein unto salvation *q*.

Q. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace, and salvation not being of the es-
r Eph. 1. 13 sence of faith *r*, true believers may wait long before they ob-
s Isa. 50. 10 Psal. 88 throughout tain it *s*, and after the enjoyment thereof may have it weakned and intermitted through manifold distempers, sins, temptations, and deser-
t Psal. 77. 1 to 12 Cant. 5. 2. 3. 6 Psa. 51. 8. 12 Psal. 31. 22 Psal. 22. 1 u 1 Joh. 3. 9 Job 13. 15 Psa. 73. 15. 23 Isa. 54. 7. 8 9, 10 tions *t*; yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair *u*.

Q. *What is the communion in Glory, which the members of the invisible Church have with Christ?*

A. The communion in glory which

which the members of the Invisible Church have with Christ, is in this life *w*, immediatly after his death *x*, and at last perfected at the resurrection & day of judgment *y*.

w 1 Cor. 3. 18
x Luk. 23. 43
y 1 Thes. 4. 17

Q. *What is the communion in Glory with Christ, which the members of the Invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and, so, in him are interessed in that glory which he is fully possessed of *z*, and as an earnest thereof; enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope of glory *b*, as on the contrary the sence of Gods revenging wrath, horror of conscience, and a fearfull expectation of judgement, are to the wicked, the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6
a Rom. 5. 5 with 2 Cor. 1. 22
b Rom. 5. 1, 2 Rom. 14. 17
c Gen. 1. 18 Mat. 27. 4 Heb. 10. 27 Rom. 2. 9 Mat. 9. 44

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Rom. 6. 23
e Heb. 9. 27
f Rom. 5. 12

Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it *g*, so that, although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory which they then enter upon *k*.

g 1 Cor. 15 26. 56 Heb. 2. 15 Isa. 57. 1, 2 2 King. 22 20
h Rev. 14. 13 Eph. 3. 27
k Luk. 23. 43 Phil. 1, 23

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy

enjoy immediatly after death, is, in that their souls are then made perfect in holinesse *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day *s*.

l Heb. 12. 23
m 2 Cor. 5. 1, 6, 8 Phil. 1. 23 with Act. 3. 21. and Eph. 4. 10
n 1 John 3. 2 1 Cor. 13. 12
o Rom 8. 23 Psal. 19. 6
p 1 Thes. 4. 14
q Isa. 57. 2
r Job 19. 26, 27
s Luke 16. 23, 24 Act. 1. 25 Jude v. 6, 7

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last day there shall be a generall resurrection of the dead, both of the just and unjust *t*; when they that are then found alive,

t Act. 24. 15

alive, shall in a moment be changed, & the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the just, by the Spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended judge *x*.

u 2 Cor. 15 52, 53 1 Thes 4, 15 16, 17 Joh. 5. 28, 29

w 1 Cor. 15 21, 22, 23, 24 43, 44 Phil. 3, 21

x Joh. 5. 27 28, 29 Mat. 25. 33

Q. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the generall and finall judgement of Angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the comming of the Lord *z*.

y 2 Pet. 2. 4 Jude v. 6, 7 14, 15 Mat. 25. 46

z Mat. 24. 36 42, 44 Luke 21, 35 36

Q. *What shall be done to the wicked at the day of judgement?*

A. At

A. At the day of judgement the wicked shall be set on Christs left hand *a*, and, upon clear evidence, and full conviction of their own consciences *b*, shall have the fearfull but just, sentence of condemnation pronounced against them *c*, and thereupon shall be cast out from the favourable presence of God and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both, of body and soul, with the devill and his Angels for ever *d*.

a Mat. 25. 33
b Rom. 2. 15, 16
c Mat. 25. 41, 42, 43
d Luk. 16. 26. 2 Thes. 1. 8, 9

Q. What shall be done to the righteous at the day of judgment?

A. At the day of judgement, the righteous, being caught up to Christ in the clouds *e* shall be set on his right hand, and there openly acknowledged, and aquitted *f*, shall joyn with him in the judging of reprobate Angels and men *g*, and shal be received into heaven *h*;

e 1 Thes. 4. 17
f Mat. 25. 33
Mat. 10. 32
g 1 Cor. 6. 2, 3

h Mat. 25. 34. 46.

i Eph. 5. 27. Rev. 14. 13.

k Psal. 16. 11.

l Heb. 12. 22, 23.

m 1 Joh. 3. 2. 1 Cor. 13. 12. 1 Thes. 4. 17, 18.

ven *h*; where they shall be fully and for ever freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy, and happy both in body and soul, in the company of innumerable Saints, and holy Angels *l*, but especially in the immediat vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity *m*: and this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider what they require as the duty of man.

Q. WHat is the duty that God requireth of man?

A. The duty which God requireth

quireth of man, is, obedience to his revealed will *n*.

n Rom.12 1, 2 Mic.6.8 1 Sam.15.22

Q. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to *Adam* in the estate of innocency, and to all mankinde in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evill, was the Morall Law *o*.

o Gen.1.26 27 Rom. 2. 14 15 Rom.10.5 Gen.2.17

Q. What is the Morall Law?

A. The Morall Law is the declaration of the will of God to mankinde, directing and binding every one to personall perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man soul and body *p*, and in performance of all those duties of holinesse and righteousnes which he oweth to God and man *q*; promising life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut.5.15 21,32,33 Luke 10.25 27 Gal.3.10 1 Thes.5.23 q Luke 1.75 Act.24.16 r Rom.10.5 Gal 3.10,12

Q. *Is there any use of the Morall Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousnes & life by the Moral Law *s*, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

s Rom. 8.3 Gal. 2.16

t 2 Tim. 1.8

Q. *Of what use is the Morall Law to all men?*

A. The Morall Law is of use to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *w*; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives *x*; to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

u Lev. 11.44 45 Lev. 20.7, 8 Rom. 7.12

w Mic. 6.8 Tim. 2.10 11

x Psal. 19.11 12 Rom. 3.10 Rom. 7.7

y Rom 3.19 23

z Gal. 3.21

a Rom. 10.4

Q. *What particular use is there of the Morall Law to unregenerate men?* A. The

A. The Morall Law is of use to unregenerate men to awaken their consciences to fly from wrath to come *b*, and to drive them to Christ *c*, or, upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

b 1 Tim. 1. 9 10
c Gal. 3. 24
d Rom. 1. 20 with Rom. 2. 15
e Gal. 3. 10

Q. *What speciall use is there of the Morall Law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the Morall Law as a Covenant of works *f*, so as thereby they are neither justified *g* nor condemned *h*; yet, beside the generall uses thereof common to them, with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and thereby to provoke them to more thankfulnesse *k*, and to expresse the same

f Rom 6. 14 Rom. 7. 4. 6 Gal. 4. 4. 5
g Rom. 3. 20
h Gal. 5. 23 Rom. 8. 1
i Rom. 7. 24 25 Gal. 3. 13, 14 Rom. 8. 3, 4
k Luke 1. 68 69, 74. 75 Col. 1. 12 13, 14

same in their greater care to confirm themselves thereunto as the rule of their obedience *l*.

l Rom. 7. 12 Rom. 12. 2 Tit. 1. 14, 12 13, 14

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandements, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone *m*, and are recorded in the twentieth Chapter of *Exodus*; the four first Commandements containing our duty to God, and the other six our duty to man *n*.

m Deu. 10. 4 Exod. 34, 1 2, 3, 4

n Mat. 22. 37 38, 39, 40

Q. What rules are to be observed for the right understanding of the ten Commandements?

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousnesse thereof;

of, and unto intire obedience, for ever; so as, to require the outmost perfection of every duty, and to forbid the least degree of every sin *o*.

That it is spirituall; and so, reacheth the Understanding, Will, affections, and all other powers of the soul, as well as words, works, and gestures *p*.

That one and the same thing in diverse respects, is required or forbidden in severall Commandements *q*.

That, as where a duty is commanded, the contrary sin is forbidden *r*, and where a sin is forbidden, the contrary duty is commanded *s*, so, where a promise is annexed, the contrary threatning is included *t*: and, where a threatning is annexed, the contrary promise is included *u*.

That, what God forbids, is at no time to be done *w*; what he commands, is alwayes our duty *x*, yet every particu-

o Psal. 19. 8. Jam. 2. 10. Mat. 5. 21 to the end.

p Rom. 7. 14. Deut. 6. 5 with Mat. 22. 37, 38, 39. Mat. 5. 21, 22, 27, 28, 36 to the end.

q Col. 3. 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6. 10.

r Isa. 58. 13. Deut. 6. 13 with Mat. 4. 9, 10. Mat. 15. 4, 5, 6.

s Mat. 5. 21, 22, 23, 24, 25. Eph. 4. 28.

t Exo. 20. 12 with Prov. 30. 17.

u Jer. 18. 7, 8. Exod. 20. 7 with Ps. 15. 4, 5 &c. Ps. 24. 4, 5.

w Job 13. 7, 8. Rom. 3. 8. Job 36. 21. Heb. 10. 15.

x Deut. 4. 8, 9.

lar duty is not to be done at
y Mat. 17.7 all times *y*.

That under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof and provocations thereunto ϛ.

ϛ Mat. 5.21 22.27,28 Mat. 15.4 5,6 Heb. 10.24 25 1 Thes. 5.22 Jude v. 23 Gal. 5.16 Gal. 3.11

That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoyded or performed by others, according to the duty of their places *a*.

a Exod. 20 20 Lev. 19.17 Gen. 18.19 Josh. 24.15 Deut 6. 6,7

That, in what is commanded to others, we are bound according to our places and callings to be helpfull to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

b 2 Cor. 1.24

c 1 Tim. 5.22 Eph. 5.11

Q. *What speciall things are we to consider in the ten Commandements?*

A. We are to consider in the Commandements, the Pre-

face,

face, the Substance of the Commandments themselves, and severall Reasons annexed to some of them the more to enforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in these words [**I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of Bondage** d] wherein God manifesteth his Soveraignty, as being Jehovah, the eternall, immutable and Almighty God e, having his Being in and of himself f, and giving being to all his words g, and works h, and that he is a God in Covenant, as with *Israel of old*, so with all his people i; who as he brought them out of their bondage in Ægypt, so he delivereth us from our spirituall thraldom k, and that there-

d Exod. 20. 2

e Isa. 45. 6
f Exod. 3. 14

g Exod. 6. 3
h Act. 17. 24, 28

i Gen 17 7 with Rom. 3. 29

k Luke 1. 74, 75

fore we are bound to take him for our God alone, and to keep all his Commandements *l*.

1 Pet. 1.15 16, 17, 18 Lev. 8. 30 Lev 19. 37

Q. What is the summe of the four Commandements, which contain our duty to God?

A. The summe of the four Commandements containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind *m*.

m Luke 10. 27

Q. Which is the first Commandement?

A. The first Commandment is, **Thou shalt have no other gods before me** *n*.

n Exod. 20 3

Q. What are the duties required in the first Commandement?

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the only true God, and our God *o*, & to worship and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*,

o 1 Chr. 28. 9 Deut 26. 17 Isa. 43. 10 Jer. 14. 22
p Psa. 95. & 7 Mat. 4. 10 Psal. 29. 2
q Mal. 3. 16
r Psal. 63. 6
s Eccl. 12. 1

eſteeming *t*, honouring *u*, adoring *w*, chuſing *x*, loving *y*, deſiring *z*, fearing of him *a*, believing him *b*, truſting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praiſe and thanks *h*, and yeelding all obedience and ſubmiſſion to him, with the whole man *i*, being carefull in all things to pleaſe him *k*, and ſorrowfull when in any thing he is offended *l*, and walking humbly with him *m*.

t Pſal. 71. 19
u Mal. 1. 6
w Iſa. 45. 23
x Joſh. 24 15. 22
y Deut. 6. 5
z Pſal. 73. 25
a Iſa. 8. 13
b Exo. 14. 31
c Iſa. 26. 4
d Pſa. 130. 7
e Pſal. 37. 4
f Pſal. 97. 12
g Rom. 12. 11 with Num. 25. 11
h Phil. 4. 6
i Jer. 7. 23 Jam. 4. 7
k 1 Joh. 5. 2
l Jer. 31. 18 Pſal. 119. 15
m Mic. 6. 8

Q. What are the ſins forbidden in the firſt Commandement?

A. The ſins forbidden in the firſt Commandement, are Atheiſme in denying or not having a God *n*; Idolatry in having, or worſhipping more Gods then one, or any with, or in ſtead of the true God *o*, the not having and avouching him for God, and our God *p*: the omiſſion or neglect of any thing due to him

n Pſal. 14. 1 Eph. 2. 12
o Jer. 2. 27. 28 with 1 Thes. 1. 9
p Pſal. 81. 11

required in his Commande-
ment *q* ignorance *r*, forgetful-
neſſe *ſ*, miſapprehenſions *t*, falſe
opinions *u*, unworthy, and
wicked thoughts of him *w*, bold
and curious ſearching into
his ſecrets *x*, all prophaneſſe *y*,
hatred of God *z*, ſelf love *a*,
ſelf ſeeking *b*, and all other in-
ordinate and immoderate ſet-
ting of our mind, will or affe-
ctions upon other things, and
taking them off from him in
whole or in part *c*; vain credu-
lity *d*, unbeleefe *e*, hereſie *f*, miſ-
beleefe *g*, diſtruſt *h*, deſpair *i*,
incorrigibleneſſe *k*, inſenſible-
neſſe under judgments *l*, hard-
neſſe of heart *m*, pride *n*, pre-
ſumption *o*, carnall ſecurity *p*,
tempting of God *q*, uſing un-
lawfull means *r*, and truſting
in lawfull means *ſ*, carnall de-
lights and joyes *t*, corrupt,
blind, and indiſcreet zeal *u*,
luke-warmneſſe *w*, and dead-
neſſe in the things of God *x*;
eſtranging our ſelves, and apo-
ſtatizing

q Iſa. 43. 22
23. 24
r Jer. 4. 22
Hoſ. 4. 1. 6
ſ Jer. 2. 32
t Acts 17. 23
29
w Iſa. 40. 18
x Pſal. 50. 21
y Deu. 29. 29
z Tit. 1. 16
Heb. 12. 6
a Rom. 1. 30
a 2 Tim. 3. 2
b Phil. 2. 21
c 1 Joh. 2. 15
2 Sam. 2. 29
Col. 3. 25
d 1 John 4. 1
e Deu. 30. 16
24
Heb. 3. 12
f Gal. 5. 21
Tit. 3. 10
g Acts 26. 9
h Pſal. 78. 22
i Gen. 4. 13
k Jer. 5. 3
l Iſa. 42. 25
m Rom. 2. 5
n Jer. 13. 15
o Pſal. 19. 13
p Zeph. 1. 12
q Mat 4. 7
r Rom. 3. 8
ſ Jer. 7. 5
t 2 Tim. 3. 4
u Gal. 1. 14
John 16. 2
Rom. 10. 2
Luk 9. 54. 55
w Rev. 3. 16
x Rev. 3. 1

statizing from God *y*, praying or giving any religious worship to saints, Angels, or any other creatures *z*, all compacts, & consulting with the devill *a*, and hearkning to his suggestions *b*, making men the Lords of our faith and Conscience *c*; slighting and despising God and his commands *d*, resisting and grieving of his spirit *e*, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good wee either are, have, or can do, to fortunes *g*, idols *h*, our selves *i*, or any other creature *k*.

y Eze. 14.5
z Isa. 1.4,5
a Rom. 1.6.13
Hos. 4.12
Acts 10.25
Rev. 19.10
Mat. 4.10
Col. 2.18
b Rom. 1.28
Iev. 20.6
1 Sam. 28.7
11 with
1 Ch. 10.13,14
c Acts 5.3
2 Cor. 1.24
Mat. 23.9
d Deu. 32.15
2 Sam. 12.9
Prov. 13.13.
e Acts 7.51.
Eph. 4.30
f Psal. 3.2,3
14,15,73
Job 1.21
g 1 Sam. 6.7.
8,9
h Dan. 5.23
i Deut. 8.17
Dan. 1.30
k Heb. 1.1.6

Q. *What are wee especially taught by these words* [**before me**] *in the first Commandment?*

A. These words **before me** or before my face, in the first Commandement, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having

having any other God: that so it may be an argument to diſwade from it: & to aggravate it, as a moſt impudent provocation *l*: as alſo to perſwade us to do, as in his ſight, what ever we do in his ſervice *m*.

l Ezek. 8. 5 to the end. Pſal. 44. 20 21

m 1 Chron. 28. 9

Q. *Which is the ſecond Commandement?*

A. The ſecond Commandement is, **Thou ſhalt not make unto thee any graven image, or any likeneſſe** of any thing that is **in heaven above, or that** is **in the earth beneath, or that is the water under the earth, thou ſhalt not bow down to them, nor ſerve them: For I the Lord thy God** am **a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth** generation, **of them that hate me, and ſhewing mercy**

mercy unto thousands of them that love me, and keep my Commandements n.

n Exod. 20 4, 5, 6

Q. What are the duties required in the second Commandment?

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and entire, all such religious Worship & Ordinances as God hath instituted in his Word o, particularly, Prayer and Thanksgiving in the Name of Christ p, the reading, preaching, and hearing of the Word q, the administration and receiving of the Sacraments r: Church-government and Discipline s: the Ministery and maintenance thereof t: religious fasting u, swearing by the Name of God w, and vowing unto Him x: As also the disapproving, detesting, opposing all false worship y; and according to each ones place and calling, removing

o Deu. 32. 46, 47 Mat. 28. 20 Acts 2. 42 1 Tim. 6. 13, 14
p Phil. 4. 6 Eph. 5. 20
q Deut. 17, 18, 19 Acts 15. 21 2 Tim. 4. 2 Jam. 1. 21, 22 Acts 10. 33
r Mat. 28. 19 1 Cor. 11. 23, to 30
s Mat. 18. 15, 16, 17 Mat. 16. 19 1 Cor. 5. ch 1 Cor. 12. 28
t Eph. 4. 11, 12 1 Tim. 5. 17, 18 1 Cor. 9. 7 to 15
u Joel 2. 12, 13 1 Cor. 7. 5
w Deut. 6. 13
x Isa. 19. 22 Psal. 76. 11
y Acts 17. 16, 17 Psal. 139. 4

removing it, and all monuments of Idolatry ?.

? Deut. 7.5 Isa 30.22

Q. *What are the sins forbidden in the second Commandement?*

A. The sins forbidden in the second Commandement, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any wayes approving any religious worship not instituted by God himself *e*, tolerating a false Religion *f*, the making any representation of God, of all, or of any of the three Persons, either inwardly in our minde, or outwardly in any kind of image or likenesse of any creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*; the making of any representation of feigned Deities, and all worship of them, or service belonging to them *l*: all superstitious devices *m*, corrupting the worship of God *n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*,

a Num. 15 39
b Deut. 13.6 7,8
c Hos. 5. 11 Mic. 6. 16
d 1 Kin. 12. 23
e Deu. 12. 30 31, 32
f Deut 13. 6 to 12 Zech. 13. 2, 3 Rev. 2. 2, 14 15, 20 Rev. 17. 17 16, 17
g Deut. 4. 15 16, 17, 18, 19 Acts 17. 29 Rom. 1. 21 22, 23, 25
h Dan. 3. 18 Gal. 4. 8
i Exo 32 5, 8
l 1 Kings 18 26, 28 Isa. 65. 11
m Act. 17. 22 Col. 2. 21, 22 23
n Mal. 1. 7 8, 14
o Deut. 4. 2

selves p, or received by tradition from others q though under the title of antiquity r, custom s, devotion t, good intent, or any other pretence whatsoever u, simony w, sacrilege x, all neglect y, contempt z, hindering a, and opposing the Worship and Ordinances which God hath appointed b.

Q. *What are the Reasons annexed to the second Commandement the more to enforce it?*

A. The reasons annexed to the second Commandement, the more to enforce it, contained in these words [**For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandements** c] are beside

p Psal. 106 39
q Mat. 15.9
r 1 Pet. 1.18
s Jer. 44.17
t Isa. 65.3
4,5
u Col. 2.13, 14
w 1 Sam. 13 11, 12
x 1 Sam. 15.21
y Acts 8.18
z Rom 2.22 Mal. 1.8
a Exod 4.25 26
b Mat. 22. 5 Mal. 1.7.13
a Mat. 23.13. b Acts 13 44,45
1 Thes. 2.15. 16

c Exod. 20 5,6

beside Gods soveraignty over
d Psal.45.11 Rev. 15.3,4 us, and property in us *d*, his fervent zeal for his own worship *e*, and his revengfull indignation against all false worship, as being a spirituall whoredome *f*; accounting the breakers of this Commandement such as hate him, and threatning to punish them unto diverse generations *g*, and esteeming the observers of it such as love him, and keep his Commandements, and promising mercy to them unto many generations *h*.

e Exod. 34 13,14

f 1 Cor. 10 20,21,22 Jer. 7.18,19 20 Ezek. 16.26 27 Deut 22. 16 17,18,19,20

g Hos. 2.2 3,4

h Deut. 5 29

Q. *Which is the third Commandement?*

A. The third Commandment is, **Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain** *i*.

i Exo. 20.7

Q. *What is required in the third Commandement?*

A. The third Commande-

ment

ment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of our selves *b*, and others *c*.

Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandement, are, the not using of Gods Name as it is required *d*; & the abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*: all sinfull cursings *o*,

k Mat. 6. 9 Deut. 28. 58 Psal. 29. 2 Psal. 68 4 Rev. 15. 3, 4
l Mal. 1. 14 Eccl. 5. 1
m Ps. 138. 2
n 1 Cor. 11 24 25. 28, 29
o 1 Tim. 2. 8
p Jer. 4. 2
q Eccl. 5. 2 4, 5, 6
r Act. 1. 24, 26
s Job 36. 24 Mal. 3. 16
t Psalm 8 throughout
u Col. 3. 17 Psa. 104. 34
w Ps. 102. 18
x Ps. 102. 18
y 1 Pet. 3. 15 Mic. 4. 5
z Phil. 1. 27
a 1 Cor. 10. 31
b Jer. 32. 39
c 1 Pet. 2. 12
d Mal. 2. 2
e Acts 17. 23
f Prov. 30. 9
g Mal. 1. 6, 7 12. Mal. 3. 14
h 1 Sam. 4. 3 4, 5
i Jer. 7. 4, 9 10. 14, 31 Col. 1. 20, 21 22
k 2 King. 18. 30 35 Exod. 5. 20
l Psal. 139. 20
m Psal. 50. 16, 17 Isa. 5. 12 Zech. 8. 17

n 2 Kin. 19. 22. Lev. 24. 11. *n* Zech. 5. 4. *o* 1 Sam. 17. 43. *p* Sam. 16. 5

oaths,

oaths *p*, vows *q*, and lots *r*, violating of our oaths and vows, if lawful *s*; and fulfilling them, if of things unlawfull *t*, murmuring and quarrelling at *u*, curious prying into *w*, and misapplying of Gods decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests *c*, curious or unprofitable questions: vain janglings, or the maintaining of false Doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinfull lusts and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any wayes opposing of GODS truth, grace and wayes *k*, making profession of Religion in hypocrisie, or for sinister ends *l*; being ashamed of it *m*,

p Jer. 5. 7 Jer. 23. 10
q Deut. 23. 8 Act. 21. 23. 24
r Esth. 3. 7 Esth. 9. 24
Psal. 22. 18
s Psal. 24. 4 Ezek. 17. 16 18, 19
t Mark 6. 26 1 Sam. 25. 22 32, 33. 34
u Rom. 9. 14 19, 20
w Deu 29. 29
x Rom. 3. 5. 7
Rom. 6. 1
y Eccl. 8. 11 Eccl. 9. 3 Psal 39 throughout
z Mat. 5. 21 to the end
a Eze. 13. 22
b 2 pet. 3. 16 Mat. 22. 29 to 32.
c Isa. 22. 13 Jer 27. 34. 36
d 1 Tim. 1. 4 6, 7. 1 Tim. 6. 4, 5, 20 2 Tim. 2. 14 Tit 3. 9
e Deu. 18. 10 11, 12, 13, 14 Act. 19. 13
f 2 Tim 4. 3, 4 Ro. 13. 13, 14 1 Kin. 21. 9, 10 Jude v. 4
g Act. 13. 16. 1 Joh 3. 12. *h* Psal. 1. 1. 2 Pet. 3. 3. *i* Pet. 4. 4
k Act. 13. 45, 46, 50. Act. 4. 18. Act. 19. 9. 1 Thes. 2. 15
Heb. 10. 29. *l* 2 Tim. 3. 5. Mat. 23. 14. Mat. 6. 1, 2, 5. 1 6
m Mar. 8. 38

or

or a shame to it, by uncomfortable *n*, unwise *o*, unfruitfull *p*, and offensive walking *q*, or backsliding from it *r*.

Q. *What Reasons are annexed to the third Commandement?*

A. The Reasons annexed to the third Commandement in these words [**the Lord thy God**] and [**For the Lord will not hold him guiltles that taketh his name in vain**] are because he is the Lord and our God; and therefore his name is not to be profaned, or any way abused by us *t*, especially, because he will be so far from acquitting and sparing the transgressours of this Comandment, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censures & punishments of men *w*.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, **Remember the Sabbath**

n Psal. 73 14,15
o 1Cor. 6.5,6 Eph. 5.15 16,17
p Isa. 1.4 2Pet. 1.8,9
q Rom. 2.23 24
r Gal. 3.1,3 Heb. 6.6
s Exod. 20.7
t Lev. 19.12
u Ezek. 36 22,23 Deu. 28.58 59 Zec. 5.2,3,4
w 1Sam. 2.12 17.22,24 with 1Sam. 3.13

Sabbath day to keep it holy: six dayes shalt thou labour and doe all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger ꝑ is within thy gates: For in six dayes ꝑ Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it x.

x Exod. 20 8,9,10,11

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as He hath appointed in His word; expressly,

expresly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath *y*, and in the New Testament called the Lords day *z*.

Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull but even from such worldly imployments and recreations as are on other dayes lawfull *b*; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*) in the publike and private exercises of Gods worship *d*, and to that end we are to prepare our hearts, and with such

y Deut. 5. 12 13, 14 Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7 Mat. 5 17, 18 Isa. 56. 2, 4 6, 7 *z* Rev. 1. 10

a Exod. 20 8, 10

b Exod. 16 25, 26, 27, 28 Neh. 13 15 16, 17, 18, 19 21, 22. Jer. 17 21, 22 *c* Mat. 12. 1 to 13 *d* Isa. 58. 13 Luke 4. 16 Acts 20. 7 1 Cor. 16. 1, 2 Psal 92 title Isa. 66. 23 Levit. 23. 3.

such foresight, diligence, and moderation to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day e.

e Exo. 20.8 Luke 23. 54 55 Exod. 16. 22 23. 25. 29 Neh. 13. 19

Q. *Why is the charge of keeping the Sabbath more specially directed to governours of Families, and other Superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft times to hinder them by imployments of their own f.

f Exod. 20 10 Josh. 24. 15 Neh. 13. 15 17 Jer. 17. 20 21, 22 Exod. 23. 12

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required g, all careless, negligent, and unprofitable performing

g Ezek. 23 30

orming of them, and being weary of them *h*, all prophaning the day by idleneſſe, and doing that which is in it ſelf ſinfull *i*, and by all needles works, words, and thoughts about our worldly imployments and recreations *k*.

h Act. 20.7,9 Ezek. 33.31,32 Amo. 8.5 Mal. 1.13 *i* Ezek. 23.38 *k* Jer. 17.24,27 Iſa. 58.13

Q. *What are the reaſons annexed to the fourth Commandement, the more to enforce it?*

A. The Reaſons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us ſix dayes of ſeven for our own affairs, and, reſerving but one for himſelf, in theſe words, [**Six dayes ſhalt thou labour, and do all thy work**] *l* from Gods challenging a ſpeciall property in that day [**the ſeventh day is the Sabbath of the Lord thy God** *m*] from the example of God, who **in ſix dayes made heaven and earth**

l Exo. 20.9 *m* Exod 20 19

earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not onely in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [**Wherefore the LORD blessed the Sabbath day and hallowed it** n.

n Exo. 20, 11

Q. Why is the word **Remember** *set in the beginning of the fourth Commandement?*

A. The word **Remember** is set in the beginning of the fourth Commandement *o*, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it *p*, and, in keeping it, better to keep all the rest of the Commandements *q*, and to continue a thankfull remembrance of the two great benefits of Creation and

o Exo. 20. 8

p Exo. 16. 23 Luke 23. 54 56 with Mark 15. 42 Neh. 13. 19

q Psal. 92 title with v. 13, 14 Ezek. 20. 12, 19, 20

and Redemption, which contain a short abridgement of Religion *r*; and partly because we are very ready to forget it *s*, for that there is lesse light of nature for it *t*, and yet it restraineth our naturall liberty in things at other times lawfull *u*, that it commeth but once in seven dayes, and many worldly businesses come between, and too often take off our mindes from thinking of it, either to prepare for it, or to sanctifie it *w*; and that Sathan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

r Gen. 1. 3
s Psal. 118. 22 24 with Act. 4. 10, 11 Rev. 1. 10
t Eze. 22. 26 Neh. 9. 14
u Exod. 34 21
w Deut. 5 14, 15 Amos 8. 5
x Lam. 1. 7 Jer. 17. 21 22, 23 Neh. 13. 15 to 23

Q. What is the summe of the six Commandements, which contain our duty to man?

A. The summe of the six Commandments, which contain our duty to man, is, to love our neighbour as our selves *y*, and to do to others what

y Mat. 22. 39

what we would have them do to us ?.

? Mat. 7. 12

Q. *Which is the fifth Commandement ?*

A. The fifth Commandement is, **Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee** a.

a Exod. 20. 12.

Q. *Who are meant by Father and Mother, in the fifth Commandement ?*

A. By Father, and Mother, in the fifth Commandement, are meant not only naturall parents b, but all superiours in age c, and gifts d, and especially such as by Gods ordinance are over us in place of authority, whether in Family e, Church f, or Common-wealth g.

b Prov. 23. 22, 25 Eph 6. 1, 2
c 1 Tim. 5. 1, 2
d Gen. 45. 20 21, 22 Gen. 46. 8
e 2 King 5.
f 2 Kin. 18. 2 Kin. 23, 24 Gal. 4. 17 & Isa. 49. 23

Q. *Why are Superiours styled, Father and Mother ?*

A. Superiours are styled Father and Mother, both to teach them

them in all duties towards their inferiours, like naturall parents to expresse love and tenderneſſe to them according to their ſeverall relations *h*, and to work inferiours to a greater willingneſſe and chearfulneſſe in performing their duties to their Superiours as to their parents *i*.

h Eph. 6. 4 2Cor. 12. 14 1Thes. 2. 7 8, 11 Num. 11 11, 12

i 1Cor. 4 14, 15, 16 2King. 5. 13

Q. What is the generall ſcope of the fifth Commandement?

A. The general ſcope of the fifth Commandement, is, the performance of thoſe duties which wee mutually owe in our ſeverall relations, as Inferiours, Superiours, Equals *k*.

k Eph. 5. 21 2Pet. 2. 17 Rom. 12. 10

Q. What is the honour that Inferiours owe to their Superiours?

A. The honour which Inferiours owe to their Superiours, is, all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer and thankſgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their

l Mal. 1. 6 Lev. 19. 3 *m* Pro. 31. 28 1Pet. 3. 6 *n* Lev. 19. 32 1King. 2. 19 *o* 1Tim. 2 1, 2 *p* Heb. 13. 7 Phil 3. 17

lawfull commands, and coun-
sels *q*, due submission to their
corrections *r*, fidelity to *s*,
defence *t*, and maintenance of
their persons and authority,
according to their severall
ranks, and the nature of their
places *u*, bearing with their
infirmities, and covering them
in love *w*, that so they may
be an honour to them and to
their government *x*.

*Q. What are the sins of Infe-
riours against their Superiours?*

A. The sins of Inferiours a-
gainst their superiours, are, all
neglect of the duties required
toward them *y*, envying at *z*,
contempt of *a*, and Rebellion *b*
against their persons *c*, and
places *d*, in their lawfull coun-
sels *e*, commands and correc-
tions *f*, cursing, mocking *g*,
and all such refractory and
scandalous carriage, as proves
a shame and dishonour to
them and their government *h*.

*Q. What is required of Superi-
ours toward their Inferiours?*

q Eph.6-1,2 5,6,7
1 Pet.2.13,14 Rom.13.1,2 3,4,5 Heb. 13.17 Pro.4.3,4 Pro.23.22 Exod.18,19 24
r Heb.12.9 1 Pet.2.18 19,20
s Tit.2.9,10
t 1 Sam.26 15,16 2 Sam. 18.3 Esth. 6.2
u Mat.22.21 Rom.13.6,7
x 1 Tim. 5.17 1 Th. Gal.6.6 Gen.45. 11 Gen.47. 12
y 1 Pet.2.18 Pro. 23. 22 Gen.9.23
z Psal.127 3,4,5 Pro.21.13
a Mat.15. 4 5,6
b Num.11 28,29
c 1 Sam.8.7 Isa.3.5
d 2 Sam.15.1 10 22
e Exod.21.1
f 1 Sam. 10 27
g 1 Sam.2.25
h Deu.21.18 19,20,21 Pro. 30 11,17
i Pro.19,26

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they ſtand, to love *i*, pray for *k*, & bleſſe their inferiours *l*; to inſtruct *m*, counſel, and admoniſh them *n*; countenancing *o*, commending *p*, and rewarding ſuch as do well *q*; diſcountenancing *r*, reproving, and chaſtiſing ſuch as do ill *ſ*, protecting *t*, and providing for them all things neceſſary for ſoul *u*, and body *w*: and by grave, wiſe, holy, and exemplary carriage, to procure glory to God *x*, honour to themſelves *y*, and ſo to preſerve that authority which God hath put upon them *z*.

i Col. 3. 19 Tit. 2. 4
k 1 Sam. 12. 23
l Job 1. 5
m 1 Kin. 8. 56 Heb. 7. 7, 8
n Gen. 49. 8 Deut. 6. 6, 7
o Eph. 6. 4
p 1 Pet. 3. 7
q 1 Pet. 2. 14 Rom. 13. 3
r Eſth. 6. 8
ſ Rom. 13. 3 Prov. 29. 15 1 Pet. 2. 14
t Job 29. 12, 13, 14, 15, 16, 17 Iſa. 1. 10, 19
u Eph. 6. 21
w 1 Tim. 5. 8
x 1 Tim. 4. 12 Tit. 2. 3, 4, 5
y 1 King. 3. 28
z Tit. 2. 15

Q. What are the ſins of Superiours?

A. The ſins of Superiours are, beſide the neglect of the duties required of them *a*, an inordinate ſeeking of themſelves *b*, their own glory *c*, eaſe, profit, or pleaſure *d*, commanding

a Eze. 34. 2, 3, 4
b Phil. 2. 21
c Joh. 5. 44 Joh. 7. 18
d Iſa. 56. 10, 11. Deut. 17. 17

things unlawfull *e*, or not in the power of Inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evill *i*, disswading, discouraging, or discountenancing them in that which is good *k*, correcting them unduely *l*, careleſſe expoſing or leaving them to wrong temptation and danger *m*, provoking them to wrath *n*, or any way diſhonouring themſelves, or leſſening their authority by an unjuſt, indiſcreet, rigorous or remiſſe behaviour *o*.

e Dan.3,4,5,6 Acts 4.17,18
f Exod. 5.10 to 18 Mat.23.2,3,4 g Mat.14.8 with Mar.6.24
h 2 Sam.13.28 i 1 Sam.3.13
k Joh.7.46,47,48,49 Col.3.21 Exod. 5.17
l 1 Pet. 2.18,19,20 Heb. 12.10 Deut.21.3
m Gen.38.11.26 Acts 18.17
n Eph.16.4
o Gen.9.24 1 Kin.12,13,14.1 5,16 1 Kings 1.6 1 Sam. 2. 29 30,31

Q. *What are the duties of equals?*

A. The duties of equals are to regard the dignitie and worth of each other *p*; in giving honour to go one before another *q*, and to rejoice in each others gifts, and advancement, as in their own *r*.

p 1 Pet. 2.17
q Rom.12,10
r Rom.12 15,16 Phil. 2.3,4

Q. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the duties required *ſ*, the undervaluing of

ſ Rom.13.8

the

the worth *t*, envying the gifts *u*; grieving at the advancement or prosperity, one of another *w*; and usurping preheminence one over another *x*.

t 2 Tim. 3. 3
u Acts 7. 9 Gal. 5. 21
w Num. 11. 2 Est. 6. 12, 13
x 3 Joh. v. 9 Luke 22. 24

Q. What is the Reason annexed to the fifth Commandement, the more to enforce it?

A. The reason annexed to the fifth Commandement in these words, **That thy dayes may be long upon the land which the Lord thy God giveth thee** *y*, is an expresse promise of long life and prosperity, as far as it shal serve for Gods glory, and their own good, to all such as keep his Commandement *z*.

y Exo. 20. 12
z Deut. 5. 16 1 Kin. 8. 25 Eph. 6. 2, 3

Q. Which is the sixth Commandement?

A. The sixth Commandement is, **Thou shalt not kill** *a*.

a Exod. 20. 13

Q. What are the duties required in the sixth Commandement?

A. The duties required in the sixth Commandment, are

all carefull ſtudies, and lawfull endeavours, to preſerve the life of our ſelves *b*, and others *c*; by reſiſting all thoghts, and purpoſes *d*, ſubduing all paſſions *e*, and avoyding all occaſions *f*, temptations *g*, and practiſes, which tend to the unjuſt taking away the life of any *h*; by juſt defence thereof againſt violence *i*, patient bearing of the hand of God *k*, quietneſſe of mind *l*, chearfulneſſe of ſpirit *m*, a ſober uſe of meat *n*, drink *o*, phyſick *p*, ſleep *q*, labour *r*, and recreations *ſ*; by charitable thoughts *t*, love *u*, compaſſion *w*, meekneſſe, gentleneſſe, kindneſſe *x*, peaceable *y*, myld, and courteous ſpeeches & behaviour *z*, forbearance, readineſſe to be reconciled, patient bearing and forgiving of injuries and requiting good for evil *a* comforting and ſuccouring the

b Eph. 5. 28 29
c 1 Kin. 18. 4
d Jer. 26. 15 16. Acts 23 12. 16, 17 21, 27
e Eph. 4. 26 27
f 1 Sam. 2. 22 Deut. 22. 8
g Mat. 4. 6, 7 Pro. 1. 10, 11 15, 16
h 1 Sam. 4 32 1 Sam. 26. 9 10, 11 Gen. 37. 21 22
i Pſal. 82. 4 Pro. 24. 11 12 2 Sam 14. 45
k Jam. 5. 7, 8 9, 10, 11 Heb. 12. 9
l 1 Theſ. 4. 11 1 Pet. 3. 4 Pſal. 37. 8, 9 30, 31
m pro. 17. 22
n pro. 25 16, 17
o 1 Tim. 5. 23
p Pſal. 38. 21
q Pſal. 127. 2
r Eccl. 5. 12 2 Theſ. 3. 10 11. Prov. 16 26
ſ Eccl. 3. 4 11
t 1 Sam. 19. 4, 5. 1 Sam. 22. 13, 14. *u* Rom 13. 10. *w* Luk. 10 31, 34, 35. *x* Col. 3. 12, 13. *y* Jam. 3. 17. *z* 1 Pet. 3. 8, 9, 10. 11 Pro. 15. 1. Jude 8. 1, 23. *a* Mat. 5. 24. Eph. 4. 2. 32. Rom

distressed, and protecting and defending the innocent *b*.

Q. What are the sins forbidden in the sixth Commandement?

A. The sins forbidden in the sixth Commandment, are, all taking away the life of our selves *c*, or of others *d*, except in case of publike justice *e* lawfull warre *f*; or necessary defence *g*, the neglecting or withdrawing the lawfull and necessary means of preservation of life *h* sinfull anger *i*, hatred *k*, envy *l*, desire of revenge *m*, all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, and whatsoever else tends to the destruction of the life of any *x*.

Q. Which is the seventh Commandement?

A. The seventh Commandment is, **Thou shalt not commit adultery** *y*.

b 1 Thes. 5. 14. Job 31. 19, 20. Mat. 25, 35, 36. Pro. 1. 8, 9.

c Act. 16. 28.
d Gen. 9. 6.
e Num. 35. 31, 32.
f Jer. 48. 10. Deu. 20. ch.
g Exod. 22. 2, 3.
h Mat. 25. 42, 43. Jam. 2. 15, 16. Ec. 6. 1, 2.
i Mat. 5. 22.
k 1 Joh. 3. 15. Lev. 19. 17.
l Pro. 14. 30.
m Rom. 12. 19.
n Eph. 4. 31.
o Mat. 6. 34.
p Luk. 21. 34. Rom. 13. 13.
q Eccl. 11. 12. Ec. 2, 23, 25.
r Isa. 5. 12.
s Pro. 15. 1. Pro. 12. 18.
t Eze. 18. 18. Exod. 1. 14.
u Gal. 5. 15. Pro. 21. 19.
w Num. 35. 16, 17, 18, 21.
x Exo. 21. 18. to th. end.
y Exo. 20. 14.

Q. What are the duties required in the seventh Commandement?

A. The duties required in the seventh Commandement are, Chastity in body, mind, affections *z*, words *a*, and behaviour *b*, and the preservation of it in our selves, and others *c*, watchfulnesse over the eyes, & all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparell *g*, marriage by those that have not the gift of continency *h*; conjugall love *i*, and cohabitation *k*, diligent labour in our callings, shunning all occasions of uncleanesse, and resisting tẽptations thereunto *m*.

Q. What are the sins forbidden in the seventh Commandement?

A. The sins forbidden in the seventh Commandement beside the neglect of the duties required *n*, are adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts,

z 1 Thes. 4. 4 Job 31. 1
a 1 Cor. 7. 34
b Col. 4. 6
c 1 Pet. 3. 2
d 1 Cor. 7. 2 35, 36
e Job 31. 1
f Acts 24 24 25
g Prov. 7. 10 to 21
h 1 Tim. 2. 9
i 1 Cor. 7. 2. 9
k Prov. 5 vers. 19, 20
l 1 Pet. 3. 7
m Prov. 31. 11 27, 28
n Prov. 5. 8 Gen. 39. 8 9, 10
o Prov. 5. 7
p Heb. 13. 4 Gal. 5. 19 *p* 1 Sam. 13 14
q 1 Cor. 5. 1
q Rom. 1. 24 26, 27 Lev 20. 15, 16

thoughts, purpoſes and affections *r*; all corrupt or filthie communications, or liſtening thereunto *ſ*: wanton looks *t*, impudent, or light behaviour: immodeſt apparrell *u*, prohibiting of lawfull *w*, and diſpenſing with unlawful marriages *x*, allowing, tolerating, keeping of ſtewes, and reſorting to them *y*; intangling vows of ſingle life *z*, undue delay of marriage *a*: having more wives or husbands then one, at the ſame time *b*; unjuſt divorce *c*, or deſertions *d*, idleneſs, gluttonny, drunkennes *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage-playes *g*, and all other provocations to, or acts of uncleanneſſe either in our ſelves or others *h*.

Q. Which is the eighth Commandement?

A. The eight Commandment is, **Thou ſhalt not ſteal**;

r Mat. 5. 28 Mat. 15. 19 Col. 3. 5
ſ Eph. 5. 3, 4 Prov. 7. 5 22, 22
t Iſa. 3. 16
u 2 Pet. 2. 14 1 Pet. 3. 3
w 1 Tim. 4. 3
x Lev. 18. 1 to 21. Mat. 6 18 Mat 2. 11, 12
y 1 Kin. 15. 12 2 Kin. 23. 7 Deut. 23. 17 18 Lev. 19 29. Jer. 5. 7
z Pro. 7. 24 25, 26, 27 Mat. 19 10, 11
a 1 Cor. 7. 7 8, 9 Ge. 38. 26
b Mal. 2. 14 15. Mat. 19. 5
c Mal. 2. 16 Mat. 5. 32
d 1 Cor. 7. 12 13
e Eze. 16. 49 Pro. 23. 30, 33
f Gen. 39. 10 Pro. 5. 8
g Eph 5. 4 Eze. 23. 14 15, 16 Iſa 22. 15, 16, 17 Iſa. 3. 16 Mat. 6. 22 Rom. 13. 13 1 Pet. 2. 3
h 2 Kings 9 30 with Jer. 4. 30 and Ezek. 23. 40 *i* Exod. 20. 15

Q. *What are the duties required in the eighth Commandement?*

A. The duties required in the eighth Commandement, are, truth, faithfulneſſe, and juſtice in contracts, and commerce between man & man *k*; rendring to every one his due *l*; reſtitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely, according to our abilities, and the neceſſities of others *n*, moderation of our judgments, wills, & affections, concerning worldly goods *o*; a provident care and ſtudy to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſutable to our condition *q*, a lawfull calling *r*, and diligence in it *ſ*, frugality *t*, avoyding unneceſſary law-ſuits *u*, and ſuretyſhip, or other like ingagements *w*, and an endeavour by all juſt, and lawfull

k pſ. 15. 2. 4 Zec. 7. 4, 20 Z c. 8. 16, 17
l Rom. 13. 7
m Lev. 6. 2, 3 4, 5 with Luke 19. 8
n Luke 6. 30 38 1 Joh. 3 17 Eph. 4. 28 Gal. 5. 10
o 2 Tim. 6. 6 7, 8, 9 Gal. 6. 14
p 1 Tim. 5. 8
q Pro. 27. 23 to the end Eccl. 2. 24 Eccl. 3. 12, 13 1 Tim. 6. 17 18. Iſa. 38. 1 Mat. 11. 8
r 1 Cor. 7. 20 Gen. 2. 15 Ge. 3. 19
ſ Eph. 4. 28
t 1 ro 1. 4 1 John 6. 12 1 ro. 2. 20
u 1 Cor. 6. 1 to 9
w Pro. 16. 1 to 6. Pro. 22. 26

lawfull meanes, to procure, preserve, and further, the wealth and outward estate of others, as well as our own x.

Q. *What are the sins forbidden in the eighth Commandement?*

A. The sins forbidden in the eighth Commandment, beside the neglect of the duties required y, are, theft z, robbery a, man stealing b, and receiving any thing that is stolen c, fraudulent dealing d, false weights and measures e, removing land-marks f: injustice and unfaithfulness in contracts between man and man g, or in matters of trust h: oppression i, extortion k, usury l, bribery m; vexatious law-suits n, unjust inclosures, & depopulations o, ingrossing commodities to enhance the price p, unlawfull callings q; and all other unjust or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of inriching our selvs r; covetousnesse s,

x Lev. 25. 35 Deu. 22. 1, 2 3, 4 Exod 23. 4, 5 Gen 47. 14, 20 Phil. 2. 4 Mat. 22. 39

y Jam. 2. 15, 16

z 1 John 3. 17

a Eph 4. 28

b Psal. 50. 18 1 Tim 1. 10

c Pro. 29. 24 Psal. 50. 18

d 1 Thes. 4. 6

e Pro. 11. 1 Pro. 20. 10

f Deu. 19. 14 Pro. 23. 10

g Amos 8. 5 Psal. 7. 21

h Luke 16 10, 11, 12

i Eze. 22. 29 Lev. 25. 17

k Mat. 23. 25 Eze. 22. 12

l Psal. 15. 5

m Job. 15. 34 2 Cor. 6. 6 7, 8 Pro. 3 29, 30

n Isa. 5. 8 Mic. 2. 2

o Pro. 11 26

p Acts 19. 19 24, 25

r Job 20 19 James 5. 4 1 Tim. 6. 6

§Luk.12.15 covetousnesse §, inordinate prizing and affecting worldly
t 1 Tim.6.5 Col.3.2 Prov.23.5 Psal. 62. 10 goods t; distrustfull and distracting cares and studies in getting, keeping, and using
u Mat. 6.25 31.34 Eccl.5.12 them u, envying at the prosperity of others w: as likewise
w Ps.73. 3 Psal. 37.1.7 idlenesse x, prodigality, wastfull gaming, and all other
x 1 The.3.11 Prov.18.9 wayes whereby we do unduly prejudice our own outward
y Pro.21.17 Pro. 23. 20 21 Pro.28.19 estate y; and defrauding our selves of the due use and comfort of that estate which God
z Eccl.4.8 Eccl.6.2 2 Tim.3.8 hath given us z.

Q. *Which is the ninth Commandement?*

A. The ninth Commandement is. **Thou shalt not bear false witnesse against thy neighbour** a.

a Exod.20 16 Q. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth Commandement, are, the preserving and promoting of truth between man and
b Ze.h.8.16 man b, and the good name of

our

our neighbour as well as our own *c*: appearing and ſtanding for *d*, and, from the heart *e*, ſincerely *f* freely *g*, clearly *h*, and fully *i*, ſpeaking the truth, and only the truth, in matters of judgement and juſtice *k*, and in all other things whatſoever *l*; a charitable eſteem of our neighbours *m*, loving, deſiring, and rejoycing in their good name *n*: ſorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *ſ*, and unwillingneſſe to admit of an evill report concerning them *t*, diſcouraging tale bearers *u* flatterers *w*, and ſlanderers *x*, love and care of our own good name, & defending it when need requireth *y*, keeping of lawfull promiſes *z*. ſtudying and practiſing of whatſoever things are true, honeſt, lovely, and of good report *a*.

Q. *What*

c 3 Joh. v. 12
d Pro. 31. 8, 9
e Pſal. 15, 2
f 2 Chr. 15. 9
g 1 Sam. 19 4, 5
h Hoſ. 7. 19
i 1 Sam. 14 18, 19. 20
k Lev. 19. 15
l Pro. 14. 5, 25
2 Cor. 1. 17 18. Eph. 4. 25
m Heb. 6. 9 1 Cor. 13. 7
n Rom. 1. 8 2 John v. 4 3 Joh. v. 3, 4
o 2 Cor. 2. 4 2 Cor. 12, 21
p Pro. 17. 9 1 Pet. 4. 8
q 1 Cor. 1. 4 5, 7 2 Tim. 1. 4, 5
r 1 Sam. 22. 14. *ſ* 1 Cor. 13. 6, 7
t Pſal. 15. 3
u Pro. 24. 28 *w* Pro. 25 24, 25
x Pſa. 101. 5
y Pro. 22. 1 John 8. 49
z Pſal. 15. 4
a Phil. 4. 8

Q. *What are the sins forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially in publike judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evill cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*, calling evill good, & good evill, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *h* forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*, speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtfull

b 1 Sam. 17 28
2 Sam. 16. 3
2 Sam. 1. 9 10, 15, 16
c Lev. 19. 15 Heb. 1. 4
d Prov. 19. 5 Prov. 6. 16 19
e Acts 6. 13
f Jer. 5. 3, 5 Acts 24. 25 Psal. 12. 3, 4 Psal. 52. 1, 2 3, 4
g Pro. 17. 15
1 Kin. 21. 9 10, 11, 12, 13
h Isa. 5. 23
i Ps. 119. 69 Luke 19. 8 Luke 16. 5 6, 7
k Lev. 5. 1 Deut. 13. 8 Act. 5. 3, 8, 9
2 Tim. 4. 16
l 1 King. 1. 6 Lev. 19. 17
m Isa. 59. 4
n Pro. 29. 11
o 1 Sam. 22 9, 10 with Psal. 52. 1, 2 3, 4
p Psal. 56. 5 John 2. 19 with Mat. 26. 60, 61

doubtfull and equivocall expressions to the prejudice of truth or justice *q*; speaking untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y* scoffing *z*, reviling *a*, rash *b*, harsh *c*, & partiall censuring *d*: misconstruing intentions, words and actions *e*, flattering *f* vain glorious boasting *g* thinking or speaking too highly or to meanly of our selves or others *h*, denying the gifts and graces of God *i*, aggravating smaller faults *k*, hiding excusing, or extenuating of sins when called to a free confession *l*, unnecessary discovering of infirmities *m*: raising false rumours *n*, receiving and countenancing evill reports *o*, and stopping our ears against just defence *p*, evill suspition *q*, envying or grieving at the deserved credit of any *r*, endea-

q Gen.3.5 Gen.26.7,9
r Isa.59.13
s Lev.19.11 Col 3.9
t Psal.50.20
u Psal.15.3
w Jam.4.11 Jer 38.4
x Lev.19.16
y Rom.1 29 30
z Gen.21.6 with Gal. 4 29
a 1Cor.4.10
b Mat.9.1
c Acts 18 4
d Gen.38.24 Rom.2.1
e Neh.6.6 7 8 Rom.3.8 Psal 69. 10 1Sam 1. 13 14,15 2Sam. 1.20
f Psa.12. 2,3
g 2Tim.3. 2
h Luke 18.9 11. Rom 12 16. 1Cor.4.6 Acts 11. 22 Exod. 4.10 11, 12, 13, 14
i Job 29.5,6 Job 4. 6
k Mat.7. 3 4
l Prov.28.13 Prov.30.20 Gen.3.12,13 Jer.2.35 2Kin. 5. 25

Gen 4,5. *m* Gen.9.2. Pro. 21.9,10 *n* Exod.23.1. *o* Pro 29.12. *p* Acts 7.56,57. Job 31.13,14. *q* 1Cor.13.5 1Tim 6.4 *r* Num 11. 29 Mat. 21.15

vouring or desiring to impare it *f*; rejoicing in their disgrace and infamy *t*, scornfull contempt *u*, fond admiration *w*, breach of lawfull promises *x*, neglecting such things as are of good report *y*, and practising or not avoiding our selves, or not hindring what we can, in others, such things as procure an ill name *z*.

f Ez.4.12,13 *t* Jer. 48.27 *u* Psal.35.15 16,21 Mat.27.28,29 *w* Jude v.6 Acts 12. 22 * Rom.1.31 2 Tim.3.3 *y* 1 Sam.2.24

z 2 Sam.13 12,13 Pro.5.8,9 Pro.6. 33

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours** *a*.

a Exod. 20 17

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandment, are, such

such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his *c*.

b Heb. 13.5 1 Tim. 6.6

c Job 31.29 Rom. 12. 15 Ps. 122.7,8,9

Q. What are the sins forbidden in the tenth Commandement?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

d 2 Kin. 21.4 Esth. 5.13 *e* 1 Cor. 10.10 Gal. 5. 26 James 3. 14, 16 *f* Ps. 112.9,10 Neh. 2.10 *g* Rom. 7.7, 8 Rom. 13.9 Col. 3.5 Deut. 5.21

Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able, either of himself *h*, or by any grace received in this life, perfectly to keep the Commandments of God *i*, but doth dayly break them in thought *k*, word and deed *l*.

h Jam. 3.2 John 15.5 Rom. 8.3 *i* Eccl. 7.20 1 Joh. 1.8, 10 Gal. 5.17 Ro. 7. 18, 19 *k* Gen. 6.5 Gen. 8.21 *l* Rom. 3.9 to 21 Jam. 3.2, 13

Q. Are all transgressions of the law of God equally hainous in themselves,

themselvs, and in the sight of God?

m Joh. 19. 11 Ezec. 8. 6. 13. 15. 1 Joh. 5. 16. Psal. 78. 17. 32, 56

A. All transgressions of the Law of God are not equally hainous: but some sinnes in themselves, and by reason of several aggravations, are more hainous in the sight of God then others *m*.

n Jer. 2. 8 o Job 32. 7. 9 Eccl. 4. 13 p 1 Kin. 11. 4, 9 q 2 Sam. 12. 14 r Ezec. 5. 6 s Jam. 4. 17 Luke 12. 47. 48 t Jer. 5. 4, 5 u 2 Sam. 12. 7, 8, 9 Ezec. 8. 11, 12 w Rom. 6. 17 to 25 x Gal. 2. 11, 12, 13, 14 y Mat. 22. 38, 39 z 1 Sam. 2. 25 Acts 5. 4 Psal. 51. 4 a Rom. 2. 4 b Mal. 1. 8, 14 c Heb. 2. 2, 3 Heb. 12. 25 d Heb. 10. 29 Mar. 12. 31, 32 e Eph. 4. 30 f Heb. 6. 4, 5 g Jude v. 8 Num. 12. 8, 9 Isa. 3. 5 h Pro. 30. 17 i 2 Cor. 12. 15 Psal. 55. 12, 13, 14, 15

Q. *What are those aggravations that make some sins more hainous then others?*

A. Sins receive their aggravations, from the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediatly against God *y*, his attributes *z*, and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witnesse *d*, and working *e*, against superiours, men of eminency *f*, and such as we stand especially related and engaged unto *g*, against

against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*; if it be against the expresse letter of the Law *n*, break many Commandements, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*, if against means *s*, mercies *t*, judgements *u*, light of nature *w*, conviction of conscience *x*, publike or private admonition *y*, censures of the Church *z*, civil punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d* and engagements to God or men *e*, if done de-

h Zeph. 2.8 10,11. Mat. 18.6. 1Cor 6.8.Re.17.6
i 1Cor.8.11 12. Rom.14 13, 15,21
k Eze.13.19 1Cor.8.12 Rev.18.13 Mat 18.15
l 1Thes.5 15,16. Josh 21.20
m Pro.6.30 to the end
n Ezra 9.10 11,12
1 Kings 16 9,10
o Col.3. 5 1Tim. 6.10 Pro 5.8,9,10 11,12 Pro.6.31,32 Josh. 7.21
p Ja.1.14,15 Mat. 5.22
q Mic.7.1 Mats 18.7 Rom.2.23 24
r Deu.22.2 with v.28 29 Pro.6.32 33,34,35
s Mat.16.7 22,23 24 John 15.22
t Isa.1.3

Deut.32.6 *u* Amos 4.8 to 12 Jer.5.3 *w* Rom. 1. 26,27 *x* Rom.1.32 Dan. 5.22 Tit. 3.10,11 *y* Pro.29.1 *z* Tit 3. 10 Mat.18.17 *a* Pro.27.22 Pro.13.5 *b* Psal. 78. 34 35,36,37 Jer.2.20 Jer.42.5,6.20.21. *c* Eccles.5.4.5.6 Pro.20.25 *d* Lev. 26.25 *e* Pro. 2.17 Eze.17.18,19

liberatly *f*,

liberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

From circumstances of time *r*, and place *s*, if on the Lords day *t*, or other times of divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publike, or in the presence of others who are thereby likely to be provoked or defiled *z*.

f Psal. 36.4
g Jer. 6. 16
h Num. 15. 30
Exo. 21. 14
i Jer. 3. 3
Pro. 7. 13
k Psal. 52. 1
l 3 John v. 10
m Nu. 14. 22
n Zech. 7. 11
o Pro. 2. 14
p Isa. 57. 17
q Jer. 34. 8
9, 10, 11
2 Pet. 2. 20
21, 22
r 2 Kin. 5. 26
s Jer. 7. 10
Isa. 26. 10
t Eze. 23
37, 38, 39
u Isa. 58. 3, 4
Nu. 25. 6, 7
w 1 Cor. 11
20, 21
x Jer. 7. 8, 9
10
Pro. 7. 14, 15
John 13 27, 30
y Ez. 9. 1, 3, 4
2 Sam. 16. 22
1 Sam. 2. 22
23, 24
z Jam. 2. 10. 11
b Ex. 20. 1, 2
c Hab. 1. 2, 3
Lev. 10. 3
Lev. 11. 44
45
d 1 John 3, 4
Rom. 7. 12
e Eph. 5, 6
Gal. 3. 10
f Lam. 3. 39
Deut. 28. 15
to the end,

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the soveraignty *a* goodnesse *b*, and holinesse of God *c*, and, against his righteous Law *d*: deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, & cannot be expiated but by the blood of Christ *h*.

g Mat. 25. 41. *h* Heb. 9. 22. 1 Pet. 1, 18, 19

Q. What

Q. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

i Acts 20,21 Mat. 3. 7,8 Luke 13.3,5 Acts 16.30 31 Joh.3.16.18.

k Prov. 2. to 6 Pro.8. 33 to the end

Q. *What are the outward means whereby Christ communicates to us the benefites of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer: all which are made effectuall to the elect for their salvation *l*.

l Mat.28.19 20. Acts 2 42,46,47

Q. *How*

Q. How is the word made effectuall to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuall means of enlightening *m*, convincing and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the Word publikely in the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end the holy

m Neh. 8.8
Acts 26. 18
Psal. 19.8
n 1 Cor 14 24 25
o Ch. 34. 18 19. 26, 27, 28
Acts 2, 37 41 Acts 8 27 to 39
p 2 Cor. 3. 18
q 2 Cor. 10. 4 5, 6 Rom. 6 17
r Mat. 4. 4, 7, 8 Ep. 6. 16, 17 Psal 19. 11
s 2 Cor. 10, 11
t Acts 20, 32 2 Tim. 3. 15 16, 17
u Rom 16. 25 1 Thes. 3. 2 10 11 12 Rom. 15. 4 Rom. 10. 13 14, 15, 16, 17 Rom. 1. 16
w Deu. 31. 9 11, 12, 13 Neh. 8. 2, 3 Neh 9. 3, 4, 5
x Deut 17 19 Re. 1. 3 John 5. 39 Isa. 34. 16 Al Eu. 5. 6, 7 8, 9, 10 Gen. 18 17, 19 Psal 78. 5, 6, 7

holy Scriptures are to bee translated out of the Original into vulgar languages *y*.

y 1 Cor. 14. 6, 5, 11, 12, 15, 15, 24, 27, 28

Q. How is the Word of God to be read?

A. The holy Scriptures are to be read, with an high, and reverent esteem of them *z*, with a firm perswasion that they are the very Word of God *a*, and that he onely can enable us to understand them *b*, with desire to know, believe and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*, application *g*, self-deniall *h*, and prayer *i*.

z Psal. 19. 10. Neh. 8. 3 to 10. Ex. 24. 7. 2 Ch. 34. 27. Isa. 66. 2.
a 2 Pet. 1. 19, 20, 21.
b Luke 24. 45. 2 Cor. 3. 13, 14, 15, 16.
c Deut. 17. 19, 20.
d Acts 17. 11.
e Act. 8. 30, 34. Luke 10. 26, 27, 28.
f Psalm 1, 2. Psal. 119. 97.
g 1 Ch. 34. 21.
h Pro. 3. 5. Deu. 32. 3.
i Pro. 2. 1 to 7. Psal. 119. 18. Ne. 8. 6. 8.

Q. By whom is the Word of God to be preached;

A. The Word of God is to be preached onely by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

k 1 Tim. 3. 2. 6. Ep. 4. 8, 9, 10, 11. Hos. 4. 6. Mal. 2. 7. 2 Cor. 2. 3. 6.
l Jer. 14. 15. Rom. 10. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22.

Q. How is the Word of God to be preached by those that are called thereunto? A. They

A. They that are called to labour in the Ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*, plainly *p*, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*, faithfully *r*, making known the whole counsell of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, ayming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*,

m Tit. 2. 1. 8
n Act. 18. 25
o 2 Tim 4. 2
p 1 Cor. 1. 19
q 1 Cor. 2. 4
r Jer. 23. 28
1 Cor. 4. 1, 2
s Acts 20. 27
t Col. 1. 28
2 Tim. 2. 15
u 1 Cor. 3. 2
Heb. 5. 12
13, 14
Luke 12. 42
w Act. 18. 25
x 2 Cor. 5. 13
14
Phil 1. 15
16, 17
y Col. 4. 12
2 Cor. 12, 15
z 2 Cor. 2. 17
2 Cor. 4. 2
a 1 Thes. 2. 4
5, 6. Joh 7. 18
b 1 Cor. 9. 19
20, 21, 22
c 2 Cor 12. 19
Eph. 4. 12
d 1 Tim. 4. 16
Acts 26. 16
17, 18
e Pro. 8. 34
f 1 Pet. 2. 1, 2
Luke 8. 18
g Psal. 119
18. Eph. 6
18, 19
h Act. 17. 11
i Heb. 4. 2

love *k*, meekneſſe *l*, and readineſſe of minde *m*, as the Word of God *n*, meditate *o*, and conferre of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

k 1 Th. 2. 10
l James 1. 21
m Act. 17. 11
n 1 Th. 2. 13
o Luk. 9. 44 Heb. 2. 1
p Luke 24 14. Deut. 6 6, 7
q Pro. 2. 1 Pſal. 119. 11
r Luke 8. 15 James 1. 25

Q. How do the Sacraments become effectual means of ſalvation?

A. The ſacraments become effectuall means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred, but onely by the working of the holy Ghoſt and the bleſſing of Chriſt by whom they are inſtituted *ſ*.

ſ 1 Pet. 3. 21 Acts 8. 13 with v. 23

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeale, and exhibit *u*, unto thoſe that are within the Covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen, and increaſe their faith, and all other graces *y*,

t 1 Cor. 3. 6, 7 1 Cor. 12. 13 *ſ* Gen. 17. 7, 10. Exod 12. ch. Mat. 26. 27, 28
u Rom. 4. 11 1 Cor. 11. 24, 25
w Rom. 15. 8 Exod. 13. 48
x Acts 2. 38 1 Cor. 10. 16
y Rom. 4. 11 Gal. 3. 27

Rom. 6. 3, 4 to oblige them to obedience ?
1 Cor. 10. 31 to testifie and cherish their love and communion one
a Eph. 4. 2, 3, 4, 5 with another a, and to distinguish them from those that
1 Cor. 12. 13 b Eph. 2. 11, 12 are without b.

Gen. 34. 14 Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible signe used according to Christs own appointment; the other an inward and spirituall grace, thereby
c Mat. 3. 11 1 Pet. 3. 21 Rom. 2. 28, 29 signified c.

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptism, and the
d Mat. 28. 19 1 Cor. 11. 20, 23 Lords Supper d.

Mat. 26. 26, 27, 28 Q. *What is Baptism?*

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name

Name of the Father, and of the Sonne, and of the Holy Ghost *e*, to be a signe and seal of ingrafting into himself *f*, of remission of sinnes by his blood *g*, and regeneration by his spirit *h*, of Adoption *i*, and resurrection unto everlasting life *k*; and whereby the parties baptized are solemnely admitted into the visible Church *l*, and enter into an open and professed ingagement to be wholly and only the Lords *m*.

e Mat. 28. 19
f Gal. 3. 27
g Mat. 26. 28 Rev. 1. 5
h Tit. 3. 5 Eph. 5. 26
i Gal. 3. 26, 27
k 1 Cor. 15. 29 Rom. 6. 5
l 1 Cor. 12. 13
m Rom. 6. 3

Q. Unto whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him *n*: but infants descending from parents either both, or but one of them, professing faith in CHRIST, and obedience to him, are in

n Acts 8. 35, 37 Acts 2. 38

that respect within the Cove-
nant, and to be baptized o

o Gen.17.7 & with Gal 3.9,14 and Col.2.11,12 and Acts 2 38,39 and Rom.4.11 12. 1Cor.7 14 Mat.28 19 Luke 18.15,16 Rom.11.16

Q. *How is our Baptism to be improved by us?*

A. The needfull but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others p, by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefites conferred and sealed thereby, and our solemne vow made therein q, by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptism in our ingagements r, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament s, by drawing strength from the death and resurrection

p Col.2.11 12 Rom. 6 4,6,11

q Rom.6.3 4,5

r 1Cor.1.11 12,13 Rom 6.2,3

s Rom.4.11 12 1 Pet.3 21

resurrection of Christ, into whom we are baptized, for the mortifying of sinne, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holinesse and righteousnes *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized by the same spirit into one body *y*.

t Rom. 6. 4, 5
u Gal. 3. 26, 27
w Rom. 6. 12, 13
x Acts 2. 38
y 1 Cor. 12. 13, 25, 26, 29

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein by giving and receiving bread and wine, according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testifie and renue their thankfulnes *c*, and engagement to God *d*,

z Luk. 22. 19, 20
a Mat. 6. 26, 27, 28
b 1 Cor. 11. 23, 24, 25, 26
c 1 Cor. 10. 16
d 1 Cor. 10. 14, 15, 16, 21

and their mutuall love and fellowship each with other, as members of the same mysti-
1 Cor. 10. 17 call body *e*.

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11 23, 24 Mat. 26. 26 27, 28 Mar. 14. 22 23, 24 Luke 22. 19 20

Q. How do they that worthily communicate in the Lords Sup-

per, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally, or carnally present in, with or under the Bread and Wine in the Lords Supper *g*, and yet are spiritually present to the faith of the receiver, no lesse truly and really then the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporall, or carnall, but in a spirituall manner, yet truely and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

g Acts 3. 21

h Mat. 26. 26, 28

i 1 Cor. 10. 16, 25, 26, 27, 28, 29

k 1 Cor. 10. 16

Q. *How are they that receive the Sacrament of the* LORDS *Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament

crament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ *m*, of their sins, and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

m 1 Cor. 11. 28
n 2 Cor. 13. 5
o 1 Cor. 5. 7 with Exod 12. 15
p 1 Cor. 11. 29
q 2 Cor. 13. 5
Mat. 26. 28
r Zech. 12. 10
s 1 Cor. 11. 31
t 1 Cor. 10 16, 17
Act. 2. 46 47
u 1 Cor. 5. 8
w 1 Cor. 11. 18
x Mat. 5. 23 24
y Isa. 55. 1 John 7. 37
z 2 Cor 5. 7, 8
2 Cor. 11 26, 26, 27
Heb. 10. 21 22, 24
Psal. 26. 6
1 Cor. 11 24, 25
1 Chro. 30 18, 19
Mat. 26. 26
Isa. 50. 10
John 6. 13
Psal. 88 throughout.
Psal. 77. 6 to 12
Jona. 2. 4, 7

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the LORDS Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account hath

hath it, if he be duly affected with the apprehenſion of the want of it *b*, and unfainedly deſires to be found in Chriſt *c*, and to depart from iniquity *d*: in which caſe (becauſe promiſes are made, and this Sacrament is appointed, for the relief even of weak and doubting Chriſtians *e*) he is to bewail his unbelief, and labour to have his doubts reſolved *g*, and ſo doing he may and ought to come to the Lords Supper, that he may be further ſtrengthened *h*.

b Iſa. 54. 7, 8, 9, 10 Mat. 5. 3, 6 Pſal. 51. 22 Pſal. 73. 13, 22, 23
c Phil. 3. 8, 9 Pſal. 10. 17 Pſal. 43. 1, 2, 5, 11
d 2 Tim. 2. 19 Iſa. 50. 10 Pſal. 66. 18, 19, 20
e Iſa. 40. 11 29, 31 Mat. 11. 28 Mat. 12. 20 Mat. 20. 28
f Mar. 9. 24
g Acts 2. 37 Acts 16. 30
h Rom. 4. 11 1 Cor. 11. 28

Q. May any who profeſſe the faith, and deſire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Chriſt hath left in his Church, untill they receive inſtruc-

i 1 Cor. 11. 27 to the end with Matth. 7. 6 and 1 Cor. 5. ch. and Jude v. 23 and 1 Tim. 5. 22

on, and manifeſt their refor-
k 2Cor.2.7 mation *k*.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the adminiſtration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently obſerve the Sacramentall Elements and actions *m*, heedfully diſcern the Lords body *n*, and affectionately meditate on his death and ſufferings *o*, and thereby ſtirre up themſelves to a vigorous exerciſe of their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungering and thirſting after Chriſt *ſ*, feeding on him by faith *t*, receiving of his fulneſſe *u*, truſting in his merits *w*, rejoicing in his love *x*, giving thanks for his

l Lev.10.3 Heb.12.28 Pſal.5.7 1Cor.11.17,26,29
m Eze.24.8 with Mat.26.28
n 1Cor.11.29
o Luk.22.19
p 1Cor.11.26 1Cor.10.3,4,5,11,14 1Cor.11.31
q Zec.12.10
r Rev.24.17
ſ John 6.55
t John 1.16
u Phil.3.9
w Pſal.62.4,5
x 2Chr.30.21

his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

y Psal. 22.6
z Jer.50.5 Psal. 50.5
a Acts 2.42

Q. *What is the duty of Christians after they have received the Sacrament of the Lords Supper?*

A. The duty of Christians after they have received the Sacrament of the LORDS Supper, is seriously to consider how they have behaved themselves therein, and with what successe *b*; if they finde quickning and comfort, to blesse God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfill their vows *f*, and encourage themselves to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it

b Psal.18.7 Psal.85.6 2Cor.11.17 30,31 *c* 1Chr.30.25 22,23,25,26 Acts 2.42 46,47 *d* Psal.36.10 Cant.3.4 1Chr.29.18 *e* 1Cor.10.3 4,5,12 *f* Psal.50.14 *g* 1Cor.11 25,26 Acts 2.42 46 *h* Can.5.1,2 3.4,5,6

in

in due time *i*; but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

i Psal.123 Psal.42.5,8 3.43.3,45 k 2Chr.30 28,19 Isa.1.16,18 l 2Cor.7.11 1 Chr.15.12 15.14

Q. Wherein doe the Sacraments of Baptism and the Lords Supper agree?

A. The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God *m*, the spirituall part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*, and to be continued in the Church of Christ untill his second comming *q*.

m Mat.28.19 2Cor.11.23 n Rom.6.3,4 1Cor.10.16 o Rom.4.11 with Col.2 11. Mat.26 26,28 p Joh.1.33 Mat.28.19 2Cor.11.23 1Cor.4.1 Heb.5.4 q Mat.28 19 20. 1Cor.11.26

Q. Wherein doe the Sacraments of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, in that, Baptism is to be administred but once, with water, to be a sign and seal of our

our regeneration and ingrafting into Christ *r*, and that even to infants *s*; whereas the Lords Supper is to be administred often in the Elements of bread and wine, to represent and exhibit Christ as spirituall nourishment to the soul *t*, and to confirm our continuance and growth in him *u*, and that only to such as are of years and ability to examine themselves *w*.

r Mat. 3.11 Tit. 3.5 Gal. 3.27
s Gen. 17.7,8 Act 2.38,39 1 Cor. 7.14
t 1 Cor. 11 23,24,25,26
u 1 Cor. 10.16
w 1 Cor. 11 28,29

Q. *What is Prayer?*

A. Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, and thankfull acknowledgement of his mercies *b*.

x Psal. 62.8
y John 16.23
z Rom. 8.26
a Psal. 32.5,6 Dan. 9.4
b Phil. 4.6

Q. *Are we to pray unto God onely?*

A. God onely being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfill the desires of all *f*, and only to be believed in *g*, and

c 1 Kin. 8.39 Act. 1.24 Rom 8.27
d Psal. 65.2
e Mich. 7.18
f Psal. 145 18,19
g Rom. 10.14

and worshipped with religious
b Mat.4.10 worship *b*, prayer, which is a
i 1Cor.1,2 speciall part thereof *i*, is to be
k Psal.50.15 made by all to him alone *k*,
l Rom.10 and to none other *l*.
14

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promise, to ask
m 1 John 14 mercy for his sake *m*, not by
13.14 bare mentioning of his name *n*,
John 6. 24 but by drawing our encou-
Dan.9.17 ragement to pray, and our
o Mat.7. 21 boldnesse, strength, and hope of acceptance in prayer, from
n Heb. 4.14 Christ and his mediation *o*.
15.16
x John 5.13
14,15

Q. Why are we to pray in the Name of Christ?

A. The sinfulnsse of man and his distance from God by reason thereof, being so great as that we can have no accesse into his presence with-
p John 14.6 out a Mediatour *p*: and there
Isa.59.2 being none in heaven or earth
Eph.3.12 appointed to, or fit for that

glorious

glorious work but Christ alone *q*: we are to pray in no other name but this only *r*.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty *s*.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth *t*, for Magistrates *u*, and Ministers *w*, for our selves *x*, our brethren *y*, yea our enemies *z*, and for all sorts of men living *a*, or that shall live hereafter *b*; but not for

q John 6.23 Heb. 7.25 26, 27
r 1 Tim. 2. 5.
s Col. 3. 17 Heb. 13. 15.
t Rom. 15. 27 Psal. 122. 6 Zech. 12. 5.
u Ephes. 6. 18 Psal. 28. 9
w 1 Tim. 2 1, 2
x Col. 4. 3
y Ge. 32. 11
z Jam. 5. 16
a Mat. 5. 44
b 1 Tim. 2. 1, 2
c John 17. 20
2 Sam. 7. 29

c 1 Sam. 12 21, 22, 23
d 1 Joh. 5. 16

for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawfull *i*.

e Mat. 6. 9
f Psal. 51. 18 Psal. 122. 6
g Mat. 7. 11
h Psal. 125. 4
i 1 Joh. 1. 14

Q. *How are we to pray?*

A. We are to pray, with an awfull apprehension of the Majesty of God *k*, and deep sense of our own unworthinesse *l*, necessities *m*, and sins *n*, with penitent *o*, thankfull *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

k Eccl. 5. 1
l Gen. 17. 27 Gen. 32. 10
m Luke 15 17, 18, 19
n Luke 18 13, 14
o Psal. 51. 17
p Phil. 4. 6
q 1 Sam. 1. 15
r 1 Sam. 2. 1
s 1 Cor. 14, 15
t Mat. 6. 24 Jam. 1. 6
u Psal. 145. 18 Psal. 17. 1
w Jam. 5. 16
x 1 Tim. 2. 8 Eph. 6. 18
y Mic. 7. 7
z Mat. 26. 39

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole Word of God

God is of use to direct us in the duty of praying *a*; but the speciall rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer *b*. a 1 Joh. 5. 14. b Mat. 6. 9 10 11, 12, 13 Luke 11. 2 3 4

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence and other graces necessary to the right performance of the duty of prayer *c*. c Mat. 6. 9 with Luke 11. 2

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these words,

words, **Our Father which art in heaven** d] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſſe, and our intereſt therein e, with reverence and all other childelike diſpoſitions f, heavenly affections g, and due apprehenſions of his Soveraign power, Majeſty, and gracious condeſcenſion h; as alſo to pray with and for others i.

d Mat. 6. 9
e Luke 11. 13 Rom. 8. 15
f Iſa. 64. 9
g Pſa. 123. 1 Lam. 3. 41
h Iſa. 63. 15, 16 Neh. 1. 4, 5, 6
i Acts 12. 5

Q. What do we pray for in the firſt Petition?

A. In the firſt Petition [which is, **Hallowed be thy Name** k,] acknowledging the utter inability and indiſpoſition that is in our ſelves and all men to honour God aright *l*: we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to eſteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatſoever

k Mat. 6. 9
l 2 Cor. 3. 5 Pſal. 51. 15
m Pſa. 67. 2, 3
n Pſa. 83. 16
o Pſal. 86. 10, 11, 12, 13, 15
p 2 Theſ. 3. 1 Pſal. 147. 19, 20. Pſal. 138. 1, 2, 3. 2 Cor. 2. 14, 15

ſoever he is pleaſed to make himſelf known by *q*, and to glorify him in thought, word *r*, and deed *ſ*, that hee would prevent & remove Atheiſm *t*, ignorance *u*, idolatry *w*, and profaneſſe *x*, and whatſoever is diſhonourable to him *y*, and by his over-ruling providence, direct and diſpoſe of all things to his own glory *z*.

Q. What do we pray for in the ſecond Petition?

A. In the ſecond Petition, [which is, **Thy kingdom come** *a*] acknowledging our ſelves and all mankind to be by nature under the dominion of Sin and Sathan *b*; we pray that the kingdome of ſin and Satan may be deſtroyed *c*, the Goſpel propagated through out the world *d*, the Jewes called *e*, the fulnes of the Gentiles brought in *f*, the Church furniſhed with all Goſpel-Officers and Ordinances *g*, purged from corruption *h*, countenanced

q Pſal. 145 throughout
Pſalm 8 throughout
r Pſal. 103. 1
Pſal. 15. 14
ſ Phil. 1. 9, 11
t Pſal. 67. 1, 2, 3, 4
u Eph. 1. 17, 18
w Pſal. 67. 1
x Pſal. 74. 18, 22, 23
y 2 King. 19. 15, 16
z 1 Chr. 29. 10, 11, 12
Pſal. 83 throughout
Pſalm 140. 8
a Mat. 6. 10
b Eph. 2. 2, 3
c Pſ. 68. 1, 18
Re. 12. 10, 11
d 2 The. 3. 1
e Rom. 11. 1
f John 17. 20
Rom. 11. 25, 26
Pſalm 67 throughout
g Mat. 9. 38
2 Theſ. 3. 1
h Mal. 1. 11
Zeph. 3. 9

countenanced and maintained by the civil Magistrate *i*, that the ordinances of Christ may be purely dispensed and made effectuall to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second comming, and our reigning with him for ever *m*, and that he would be pleased so to exercise the kingdome of his power in all the world, as may best conduce to these ends *n*.

i 1 Tim. 2 1, 2

k Acts 4, 29 30. Ep. 6. 18 19, 20 Rom 15. 29, 30, 31 2 Thes. 1. 11 2 Thes. 2. 16 17

l Eph. 3. 14 16, 16, 17, 18 19, 20

m Re. 22 20.

n Isa. 64. 1, 2 Rev. 4. 8, 9 10, 11

Q. What do we pray for in the third Petition?

A. In the third Petition, [which is, **Thy will be done on earth as it is in heaven** o] acknowledging by nature we and all men are not onely utterly unable and unwilling to know and doe the will of God *p*, but prone

o Mat. 6. 10

p Rom. 7. 18 Job 21. 14 1 Cor. 2. 14

to

to rebell against his word *q*, to repine and murmure against his Providence *r*, and wholly inclined to do the will of the flesh, and of the devill *s*: We pray, that God would by his Spirit take away from our selves and others, all blindnesse *t*, weaknesse *u*, indispossednesse *w*, and perversnesse of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z* cheerfulness *a*, faithfulnesse *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition, [which is. **Give us this day our daily bread** *h*] acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and

q Rom. 8.7
r Exod. 17. 3 Num. 14. 2
s Eph. 2. 2
t Eph. 1. 17 18
u Eph. 3. 16
w Mat. 26 40, 41
x Jer. 31. 18 19
y Psal. 119 4, 83, 136 Acts 21. 14
z Mic. 6. 8
a Psal. 100. 2
Job 1. 21
2 Sam. 15. 25
b Isa. 38. 3
c Psal. 119 4, 5
d Rom. 12 11
e psa. 119. 18
f Psal. 119 1, 2
g Isa. 6. 2, 3 Psal. 103 20, 21 Mat. 18. 10
h Mat. 6. 11

and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them *i*, and that neither they of themselves are able to sustain us *k*, nor we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*; we pray for our selves and others that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free gift, and as to his fatherly wisedome shall seem best, enjoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable use of them *r*, & contentment in them *s*, and be kept from all things that are contrary to our temporall support and comfort *t*.

i Gen. 3.17 Gen 3.17 Rom.8.20 21,22 Jer.5.5.25 Deu.28.15 to the end *k* Deut. 8.3 *l* Gen.32.10 *m* Deu.8.17 18 *n* Jer.6.15 Mat.7.21,22 *o* Hos. 12.7 *p* Jam.4.3

q Gen.43.12 23,14 Gen.28.20 Eph.4.28 2 Thes.3. 11 12 phil.4.6 *r* 1 Tim.4 3,4,5 *s* 1 Tim.6.6 7,8 *t* Pro. 30 8,9

Q. *What do we pray for in the fifth Petition?*

A. In

A. In the fifth Petition, [which is, **Forgive us our debts as we forgive our debters** u,] acknowledging that wee and all others are guilty both of originall and actuall sin, and thereby become debters to the justice of God, and that neither wee, nor any other creature can make the least satisfaction for that debt *w*; we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy in giving us daily more and more assurance of forgiveness *b*, which we are the rather imboldened to ask and incouraged to expect when we have this

u Mat. 6. 12

w Rom. 3. 9 to 21 Mat. 18. 24 25 Psal. 130. 3, 4

x Rom. 3. 24 25, 26 Heb. 9. 22

y Eph. 1. 6, 7

z 2 Pet. 1. 2

a Hos. 14. 2 Jer. 14. 7

b Rom. 15. 13 Psal. 11. 7, 8 9, 10, 12

this testimony in our selves, that we from the heart forgive others their offences *c*.

c Luke 11.4 Matt.6.14,15 Mar. 18.35

Q. What doe we pray for in the sixth Petition?

A. In the sixth Petition, [which is, **And lead us not into temptation, but deliver us from evill** *d*] acknowledging, that the most wise, righteous, and gracious God, for diverse holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside and insnare us *h*, and that we, even after the pardon of our sins, by reason of our corruption *i*, weaknesse and want of watchfulnesse *k*, are not onely subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them,

d Mat. 6.13

e 2 Chr. 32.31
f 1 Chr. 21.1
g Luk. 21.34 Mar. 4.19
h Jam. 1.14
i Gal. 5.17
k Mat. 26.41
l Mat. 26.69, 70, 71, 72 Gal. 2.11 to 15 2 Chr. 18.3 with 2 Chr. 19.2

to

to recover out of them and to improve them *m*, & worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain Satan *q*, order all things *r*, bestow and bless all means of grace *s*, & quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or when fallen, raised again and recovered out of it *w*, and have a sanctified use and improvement thereof *x*; that our sanctification and salvation may be perfected *y*, Satan trodden under our feet *z*, and we fully freed from sin, temptation, and all evill for ever *a*.

m Rom. 7.23 24. 1 Chr. 28. 1, 2, 3, 4 2 Chr. 16. 7 8, 9, 16
n Psal. 81. 11, 12
o Joh. 17. 15
p Psal. 51. 10
Psal. 119. 18.
q 2 Cor. 12 7, 8
r 1 Cor. 10. 12 13
s Heb. 13. 20. 21
t Mat. 26. 41
Psal. 19. 13
u Eph. 3. 14. 15, 16, 17
1 Thes. 3. 13
Jude v. 24
w Psal. 51. 12
x 1 Pet. 5. 8 9, 10
y 2 Cor. 13 7, 9
z Rom. 16 20
Zech. 3. 2
a Luke 22. 31
John 17. 15.
1 Thes. 5. 23

Q. *What doth the conclusion of the Lords Supper teach us?*

A. The conclusion of the Lords Prayer [which is, **For thine is the Kingdome, the power and the glory, for ever, Amen** b.] teaching us to enforce our Petitions with arguments c, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God d: and with our prayers to joyn praises e, ascribing to God alone eternall soveraignty, omnipotency, and glorious excellency f: in regard whereof, as he is able and willing to help us g: so we by faith are imboldened to plead with him that he would h, and quietly to rely upon him that he will fulfill our requests i; and to testifie this our desire and assurance, we say, *Amen* k.

b Matth. 6. 13
c Rom. 15. 30
d Dan. 9. 4, 7, 9, 16, 17, 18, 19
e Phil. 4. 6
f 1 Chr. 29. 10, 11, 12, 13
g Eph. 3. 20, 21
h Luke 11. 13, & 2 Chron. 20. 6, 11
i 1 Ch. 14. 10, & 2 Cor. 1. 20, Rev. 22. 20, 21
k

FINIS.

The SHORTER CATECHISM,

First agreed upon

By the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

QUESTION.

WHat is the chief end of Man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*. *a* 1 Cor. 10 31 Rom. 11. 36 *b* Psal. 73 24. to the end

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of GOD (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule *c* 2 Tim. 3. 16 Eph. 2. 20

to direct us how we may glorifie and enjoy him *d*.

d1 Joh. 1.3,4

Q. What doth the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, & what duty God requires of man *e*.

e2 Tim. 1.13 and 3.16

Q. What is God?

A. GOD is a Spirit *f*, infinite *g*, eternall *h*, & unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holinesse *n*, justice, goodnesse and truth *o*.

f John 4.24
g Job 11.7 & 26.9
h Psal. 90.2
i Jam. 1.17
k Exod. 3.14
l Psal. 147.5
m Rev. 4.8
n Rev. 15.4
o Exod. 34 6,7

Q. Are there more Gods then one?

A. There is but one only, the living and true God *p*.

p Deut. 6.4 Jer. 10.10

Q. How many Persons are there in the Godhead?

A. There are three Persons in the God-head, the Father, the Son and the Holy Ghost: and these three are one God, the same in substance, equall in power and glory *q*.

q 1 Joh. 5.7 Mat. 28.19

Q. What are the decrees of God?

A. The Decrees of God are his

his eternall purpose according to the counsell of his Will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe *r*.

r Eph. 1. 4, 11 Rom. 9. 22, 23

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the work of Creation?*

A. The work of Creation is Gods making all things of nothing by the Word of his Power, in the space of six dayes, and all very good *s*.

s Gen. 1. Heb. 11. 3.

Q. *How did God create man?*

A. God created man, male and female, after his own Image, in knowledge, righteousnes and holiness, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4. 24

Q. *What are Gods works of Providence?*

A. Gods works of Providence are his most holy *u*, wise *w*, and powerfull preserving *x*,

u Psal. 145. 17 *w* Psal. 104. 24 Isa. 28. 29

x Heb. 1.3 y Psal. 103 19 Mat. 10.29 30,31

ving x, and governing all his creatures & all their actions y.

Q. *What speciall act of Providence did God exercise toward man in the estate wherein he was created?*

A. When God had created Man, he entred into a Covenant of life with him upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evill, upon pain of death z.

z Gal. 3.12 Rom. 5.12

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents, being left to the freedome of their own will, fell from the estate wherein they were created, by sinning against God a.

a Gen. 3.6,7 8.15 Eccl. 7.29

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God b.

b 1 Joh. 3.4

Q. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

A. The

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*. c Ge.3.6.11

Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam* not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression *d*. d Gen.2.16 17 Rom.5.12 1 Cor.15.21 22

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankind into an estate of sin and misery *e*. e Rom.3.23

Q. *Wherein consists the sinfulnesse of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Originall righteousnesse, and the corruption of his whole nature,

which is commonly called Originall sin, together with all actual transgressions which proceed from it *f*.

f Rom. 5. 12, 19

Rom. 5. 10, 20
Eph. 2. 1, 2, 3
Jam. 1. 14, 15
Mat. 15. 19

g Gen. 3. 8, 10, 24
h Eph. 2. 2, 3
Gal. 3. 10

i Lam. 3. 39
Rom. 6. 23
Mat. 25. 41, 46

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God *g*, are under his wrath & curse *h*, and so, made liable to all miseries in this life, to death it self, & to the pains of hel for ever *i*.

Q. *Did God leave all mankinde to perish in the estate of sin and misery?*

k Eph. 1. 4

A. God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

l Rom. 3. 20, 21, 22
Gal. 3. 21, 22

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect, is the Lord Jesus Christ *m*,

Chriſt *m*. who being the eternall Sonne of God, became man *n*, and ſo was and continueth to be God and Man, in two diſtinct Natures, and one Perſon, for ever *o*.

m 1 Tim. 2 5,6

n John 1.15 Gal. 4.4

o Rom. 9.5 Luke 1.15 Col. 2.9 Heb. 7.24,25

Q. *How did Chriſt being the Son of God become Man?*

A. Chriſt the Son of God became Man by taking to himſelf a true body *p*, and a reaſonable ſoul *q*, being conceived by the power of the Holy Ghoſt in the womb of the virgin Mary, and born of her *r*, yet without ſin *ſ*.

p Heb 2.14 16 and 10.5 *q* Mat. 26.38 *r* Luke 1.27 31,35,42 Gal. 4.4 *ſ* Heb. 4.15 and 7. 26

Q. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executeth the office of a Prophet, of a Prieſt, and of a King, both in his eſtate of Humiliation, and Exaltation *t*.

t Acts 3. 22 Heb. 12.25 with 2 Cor 13.3 Heb 5.8,9,7. and 7. 25 Pſal. 2.6 Iſa. 9. 6, 7 Mat. 21.5 Pſal 2.8,9, 10,11

Q. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in revealing to us, by his Word and Spi-

rit, the will of God for our Salvation *u*.

u John 1.18 1 Peter 1.10 11, 12 John 15.15 and 20.31

Q. *How doth Christ execute the office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*, and in making continuall intercession for us *y*.

w Heb. 9.14 28 *x* Heb. 2.17 *y* Heb. 7.24 25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*

z Act. 15.14 *a* 5.16 *c* Isa. 33.22 *b* Isa. 32.1.2 *c* 1 Cor. 15.25 Psal. 110 throughout

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the crosse *h*, in

d Luke 2.7 *e* Gal. 4.4 *f* Heb. 2.3 Isa. 53. 2, 3 *g* Luke 22.44 Mat. 27.46 *h* Phil. 2.8

in being buried *i*, and continuing under the power of death for a time *k*. i 1 Cor. 15. 3 k Acts 2. 24 25, 26, 27 31

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*. l 1 Cor. 15. 4 m Mark 16. 19 n Eph. 1. 20 o Acts 1. 11 and 17. 31

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us *p*, by his holy Spirit *q*. p John 1. 11, 12 q Tit. 3. 5, 6

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us *r*, and thereby uniting r Eph. 1. 13, 14 John 6. 37, 39 Eph. 2. 8

us to Christ in our effectuall
Calling *f*.

f Eph. 5. 17
1 Cor. 1. 9

Q. *What is effectuall Calling?*

A Effectuall Calling is
the work of Gods Spirit *t*,
whereby, convincing us of our
sin and misery *u* inlightening
our mindes in the knowledge
of Christ *w*, and renewing
our wills *x*, he doth perswade
and inable us to imbrace Je-
sus Christ freely offered to us
in the Gospel *y*.

t 2 Tim. 1. 9
2 Thes. 2. 13
14
u Acts 2. 37
w Act. 26. 18
x Ezek. 36
26, 27

y John 6. 44
45
Phil. 2. 13

Q. *What benefits do they that
are Effectually Called partake of
in this life?*

A. They that are Effectu-
ally Called, doe in this life
partake of Justification *z*, A-
doption *a*, Sanctification, and
the severall benefits which in
this life do either accompany
or flow from them *b*.

z Rom. 8. 30
a Eph. 1. 5

b 1 Cor. 1. 26
30

Q. *What is Justification?*

A. Justification is an act of
Gods free grace, wherein he
pardoneth all our sins *c*, & ac-
cepteth us as righteous in his
sight *d*,

c Rom. 3. 24
25 and 4. 6
7, 8

sight *d*, only for the righteousnes of Christ imputed to us *e*, and received by Faith alone *f*.

d 2 Cor. 5. 19, 21
e Rom. 5. 17 18 19
f Gal. 2. 16 Phil. 3. 9

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace *g* whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3. 1
h John 1. 12 Rom. 8. 17

Q. *What is Sanctification?*

A. Sanctification is the works of Gods free grace *i*, whereby we are renewed in the whole man after the *I*mage of God *k*, and are inabled more and more to die unto sin and live unto righteousnesse *l*.

i 1 Thes. 5. 23
k Eph. 4. 23 24
l Rom. 6. 4. 6.

Q. *What are the benefites which in this life do accompany or flow from Justification Adoption, and Sanctification?*

A. The benefits which in this life doe accompanie or flow from Justification, Adoption and Sanctification, are, assurance of Gods love, *m* peace of Conscience *m* joy in the Holy Ghost *n*, increase of grace *o*.

m Rom. 5. 1 2. 5
n Rom. 14 17

o Prov.4.18 p 1 Joh 5.13 1 Pet.1.5

grace *o*, and perseverance therein to the end *p*.

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in

q Heb.12.23 r 2 Cor.5.1 6.8 Phil.1.23 Luke 16.23 s 1 Thes.4.14 t Isa. 57.2 u Job 19.26 27

holiness *q* and do immediatly passe into glory *r*; and their bodies, being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

Q. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection, Believers being raised up in glory

w 1 Cor.15 43

w, shall be openly acknowledged and acquitted in the

x Mat.25.23 Mat.10.32

day of Judgment *x*, and made perfectly blessed in full enjoying of God

y 1 John 3.2 2 Cor.13.12 z 1 Thes.4 17,18

y, to all eternity *z*.

Q. *What is the duty which God requireth of man?*

A. The Duty which God requireth of man, is Obedience to his revealed will

a Mic.6.8 1 Sam.15.22

a.

Q. *What did God at first reveal to man for the rule of his Obedience?* A. The

A. The rule which God at first revealed to man for his Obedience, was, the Morall Law *b*.

b Rom. 2. 14 15 and 10. 5

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the Ten Commandements *c*.

c Deu. 10. 4

Q. What is the summe of the Ten Commandements?

A. The summe of the Ten Commandements is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our minde; and our neighbour as our selves *d*.

d Mat. 22. 37 38. 39. 40

Q. What is the Preface to the Ten Commandements?

A. The Preface to the Ten Commandements is in these words [**I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of Bondage** *e*

e Exo. 20. 2

Q. What doth the Preface to the

the Ten Commandments teach us?

A. The Preface to the Ten Commandements teacheth us that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandements *f*.

f Luke 1.74 75 1 Pet. 1.15 Psal. 73.18, 19

Q. Which is the first Commandement?

A. The first Commandment is, **Thou shalt have no other gods before me** *g*.

g Exod. 20.3

Q. What is required in the first Commandement?

A. The first Commandement requireth us to know and acknowledge God to be the onely true God, and our God *h*, and to worship and glorify him accordingly *i*.

h 1 Cor. 28.9 Deut. 26.17 *i* Mat. 4. 10 Psal. 29.2

Q. What is forbidden in the first Commandement?

A. The first Commandement forbiddeth the denying *g*, or not worshipping and glorifying the true God, as God *l*, and our God *m*: and the giving that worship and glory

k Psal. 14.1

l Rom. 1.21 *m* Psal. 81.10 11

glory to any other, which is due to him alone *n*.

n Rom. 1. 23 26

Q. *What are wee especially taught by these words* [**Before me**] *in the first Commandement?*

A. These words [**Before me**] in the first Commandement, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

o Ezek. 8. 5 to the end.

Q. *Which is the second Commandement?*

A. The second Commandement is, **Thou shalt not make unto thee any graven image, or any likenesse** of any thing that is **in heaven above, or that is in the earth beneath, or that is the water under the earth, thou shalt not bow down to them, nor serve them: For I the Lord thy God** am a **jea-**

lous

lous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandements p.

p Exod. 20 4,5,6

Q. *What is required in the second Commandement?*

A. The second Commandement requireth the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his Word q.

q Deut. 32 46 Mat. 28. 20 Acts 2. 42

Q. *What is forbidden in the second Commandement?*

A. The second Commandement forbiddeth the worshipping of God by Images r, or any other way not appointed in his Word s.

r Deut. 4. 15 16, 17, 18. 19 Exo. 32. 5. 8

s Deut. 12. 32

Q. *What are the Reasons annexed*

nexed to the second Commandement?

A. The Reasons annexed to the second Commandement are, Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own Worship *w*.

t Psal. 95 2,3,6
u Psal. 45.11
w Exod. 34 13,14

Q. Which is the third Commandement?

A. The third Commandment is, **Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain** x.

x Exo. 20.7

Q. What is required in the third Commandement?

A. The third Commandement requireth, the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6.9 Deut. 28.58
z Psal. 68.4
a Rev. 15.3,4
b Mal. 1.11 14
c Ps. 138.2
d Job 36.24

Q. What is forbidden in the third Commandement?

A. The

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby GOD makes himself known *c*.

c Mal. 1. 6, 7 12 and 2. 2 & 13, 14

Q. What is the Reason annexed to the third Commandement?

A. The Reason annexed to the third Commandement is, that howevers the breakers of this Commandement may escape punishment from men, yet the LORD our GOD will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12 17. 28, 29 1 Sam. 3. 13 Deut. 28. 58

Q. Which is the fourth Commandement?

A. The fourth Commandement is, **Remember the Sabbath day to keep it holy: six dayes shalt thou labour and doe all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter,**

daughter, thy man-ser-vant, nor thy maid-ser-vant, nor thy cattell, nor the stranger yt is with-in thy gates: For in six dayes ye Lord made hea-ven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it g.

g Exo. 20.8, 9, 10, 11

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as He hath appointed in His Word, expresly one whole day in seven, to be a holy Sabbath to himself h.

h Deut. 5.12, 13, 14

Q. *Which day of the seven hath GOD appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ God appointed the seventh

seventh day of the week to be the weekly Sabbath: and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *i*.

i Gen. 2.2.3 1 Cor. 16.1, 2 Acts 20.7

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawfull on other dayes *l*, & spending the whole time in the publike & private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

k Exo. 20.8 &c

l Exo. 16.25 26, 27, 28 Neh. 13.15 16, 17, 18 19, 21, 22

m Luke 4.16 Acts 20.7 Psal. 92 title Isa. 56.2, 3

n Mat. 12.1 to 13

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omission or careless performance of the duties required *o*, and the profaning the day by idleness, or doing that which is in it self sinfull *q*, or by unnecessary thoughts, words, or works

o Ezek. 22.26 Amos 8.5 Mal. 1. 13

p Acts 20.7 9

q Ezek. 23.38

bout worldly imployments
r recreations r.

r Jer.17.24
25,26
Isa.58.13

Q. *What are the Reasons annexed to the fourth Commandement?*

A. The Reasons annexed to the fourth Commandement are, Gods allowing us six dayes of the week for our own imployments *s*, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day *t*.

s Exo.20.9

t Exo.20.11

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee** *u*.

u Exod.20.12

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preserving the honour, and performing the duties belonging to every one

one in their severall places and relations, as Superiours w, Inferiours x, or Equals y.

w Eph.5.21 x 1 Pet.2.17 y Rom.12.10

Q. *What is forbidden in the fifth Commandement?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations z.

z Mat.15.4,5,6 Ezek.34.2 Rom.13.8

Q. *What is the reason annexed to the fifth Commandement?*

A. The Reason annexed to the fifth Commandement is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandement a.

a Deu.5.16 Eph.6.2,3

Q. *Which is the sixth Commandement?*

A. The sixth Commandment is, **Thou shalt not kill** b.

b Exo.20.13

Q. *What is required in the sixth Commandement?*

A. The sixth Commandement requireth all lawfull endeavours

dеavours to preserve our own life c, and the life of others d. c Eph. 5. 28, 29 d 2 Kin. 18. 4.

Q. *What is forbidden in the sixth Commandement?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto e. e Act. 16. 28 Gen. 9. 6

Q. *Which is the seventh Commandement?*

A. The seventh Commandement is, **Thou shalt not commit adultery** f. f Exo. 20. 14

Q. *What is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our own and our neighbours chastity in heart, speech and behaviour g. g 1 Cor. 7. 2, 3, 5, 34, 36 Col. 4. 6 1 Pet. 3. 2

Q. *What is forbidden in the seventh Commandement?*

A. The seventh Commandement forbiddeth all unchast thoughts, words and actions h. h Mat. 15. 19 and 5. 28 Eph. 5. 3, 4

Q. *Which is the eighth Commandement?*

A. The eight Commandment
5 Exo. 20, 15 is, **Thou shalt not steal** i.

Q. *What is required in the eighth Commandement?*

A. The eighth Commandement requireth the lawfull procuring and furthering the wealth and outward estate of
k Ge. 30. 30 1 Tim. 5. 8 Zech. 8. 15 Lev. 25. 35 Deut. 22. 1 &c. 5 Exo. 23. 4, 5 Gen. 47. 14 &c our selves, and others *k*.

Q. *What is forbidden in the eighth Commandement?*

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth or outward estate *l*.
l Prov. 21. 17 & 23. 21, 18 & 28, 19 Eph. 4. 28

Q. *Which is the ninth Commandement?*

A. The ninth Commandement is, **Thou shalt not bear false witnesse against thy neigbbour** a.
a Exo. 20, 16

Q. *What is required in the ninth Commandement?*

A. The ninth Commandement requireth the maintaining and promoting of truth
b Zech. 8, 15 between man and man *n*, and

of

of our own and our neighbours good name o, especially in witnesse bearing p.

o 3 John v. 12
p Prov. 14. 5 25

Q. *What is forbidden in the ninth Commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name q.

q 1 Sam. 17 28 Lev. 19. 16 Psal. 15. 2

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his asse, nor any thing that is thy neighbours** r.

r Exo. 20. 17

Q. *What is required in the tenth Commandement?*

A. The tenth Commandment requireth full contentment with our own condition s,

s Heb. 13. 5 1 Tim. 6. 6

with a right and charitable frame of Spirit toward our neighbour, and all that is his *t*.

t Job 31.29 Rom.12.15 1 Tim.1.5 1 Cor.13.4 5,6,7

Q. *What is forbidden in the tenth Commandement?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kin.21.4 Esth.5.13 2 Cor.12.20 *w* Gal.5.26 Jam.3.14,16

x Rom.7 7,8 & 13.9 Deut.5.21

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the Commandements of God *y*, but doth daily break them in thought, word, and deed *z*.

y Eccl.7.20 1 Joh.1.8,10 Gal.5.17 *z* Gen.6.5 and 8.21 Rom.3.9 to 21 Jam.3.2 to 13

Q. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves and by reason of severall aggravations, are more hainous in the sight of GOD then others *a*.

a Eze.8 6 13,15 1 Joh. 5.16 Psa.78.17 32,56

Q. *What doth every sin deserve?*

A. Every

A. Every sin deserveth Gods wrath, and curse, both in this life & that which is to come *b*.

b Eph. 5.6 Gal. 3.10 Lam. 3.39 Mat. 25.41

Q. What doth God require of us that we may escape his wrath and curse due to us for sinne?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption *d*.

c Act. 20, 21

d Pro. 2. 1 to 6 & 8. 35 to the end Isa. 55. 3 *e* Heb. 10, 39

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

f John. 1. 12 Isa. 26. 3, 4 Phil. 3. 3, 9 Gal. 2. 16 *g* Acts 11. 18

Q. What is repentance unto life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense, of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth

h Acts 2. 37 *i* Joel 2. 12 Jer. 3. 22

with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

k Jer.31.18,19 Ezek.36.31 *l* 1 Cor.7.11 Mat.3.8,17

Q. What are the outward means whereby Christ communicateth to us the benefites of Redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, & Prayer; all which are made effectuall to the Elect for salvation *m*.

m Mat.28.19,20 Acts 2.42,46,47

Q. How is the Word made effectuall to Salvation?

A. The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holinesse and comfort through faith unto salvation *n*.

n Neh.8.8 1 Cor.14.24 Acts 26.18 Ps.19.8 Acts 20.32 Rom. 15.4 2 Tim.3.15,16,17 Rom 10.13,14,15,16,17 and 1.16

Q. How is the Word to be read and heard that it may become effectuall to salvation? A. That

A. That the Word may become effectuall to salvation, wee must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.

o Pro. 8. 34
p 1 Pet. 2. 1, 2
q Psa. 119. 18
r Heb. 4. 2
2 Thes. 2. 10
s Psa. 119. 11
t Luke 8. 15
James 1. 25

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectuall means of salvation, not from any vertue in them, or in him that doth administer them, but onely by the blessing of Christ *u*, and the working of his Spirit, in them that by faith receive them *w*.

u 1 Pet. 3. 21
Mat. 3. 11
1 Cor. 3. 6, 7
w 1 Cor. 12. 13

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signes, Christ and the benefits of the New Covenant are represented, sealed, and applyed to Believers *x*.

x Gen. 17. 7, 10
Exo. 12 ch.
1 Cor. 11. 23, 26

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism [y] and the Lords Supper [z].

[y] Mat. 28. 19
[z] Mat. 26. 26, 27, 28

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost [a], doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace and our engagement to be the Lords [b].

[a] Mat. 28. 19
[b] Rom. 6. 4 Gal. 2. 27

Q. To whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, till they professe their faith in Christ, and obedience to him [c], but the infants of such as are members of the Visible Church are to be baptized [d].

[c] Acts 8. 36, 37 and 2. 38
[d] Acts 2. 38, 39 Gen. 17. 10 with Col. 2. 11, 12 1 Cor. 7. 14

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine,

Wine, according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of his Body and Blood, with all his benefits to their spirituall nourishment and growth in grace *e*.

e 1 Cor. 11 23, 24, 25, 26 and 10. 16

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedience *k*; least, comming unworthily, they eat and drink judgement to themselves *l*.

f 1 Cor. 11 28, 29
g 2 Cor. 13. 5
h 1 Cor. 11. 31
i 1 Cor. 10. 16
k 1 Cor 5. 7, 8
l 1 Cor. 11 28, 29

Q. *What is Prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*,

m Psal. 62. 8
n 1 Joh 5. 14

o Joh.16.23 in the Name of Christ *o*, with
p Psa.32.5,6 Dan 9.4 confession of our sins *p*, and thankfull acknowledgement
q Phil. 4.6 of his mercies *q*.

Q. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in
r 1 Joh.5.14 Prayer *r*, but the speciall rule of direction, is, that form of Prayer, which Christ taught his Disciples, commonly called, *The Lords Prayer* *s*.

s Mat.6.9 Luk.11.2,3,4 with Luke 11. 2,3,4

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, which is, [**Our Father which art in Heaven** *t*] teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and
t Mat.6.9 ready to help us *u*; and that we should pray with and for
u Rom.8.15 Luke 11. 13 others *w*.
w Act.12.5 1 Tim.2.1,2

Q. What do we pray for in the first Petition?

A. In the first Petition,

[which

which is, [**Hallowed be thy Name** x] we pray, that GOD would enable us and others to glorify him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

x Mat. 6. 9

y Psa. 67. 2, 3

z Psalm 83 throughout

Q. What do we pray for in the second Petition?

A. In the second Petition, which is, [**Thy kingdom come** a] we pray that Satans Kingdom may be destroyed b, and that the Kingdome of Grace may be advanced c, our selves and others brought into it, and kept in it d, and that the Kingdom of Glory may be hastened e.

a Mat. 6. 10

b Psa. 68. 17, 18

c Rev. 11. 15

d 2 Thes. 3. 1 Rom. 10, 11 Joh. 17. 9, 20

e Rev. 22. 20

Q. What do we pray for in the third Petition?

A. In the third Petition, which is, [**Thy will be done on earth as it is in heaven** f] we pray that God by his grace would make us able and willing to know, obey,

f Mat. 6. 10

obey, and submit to his will in all things *g* as the Angels do in heaven *h*.

g Psal. 67 throughout Psal. 119. 36 Mat. 26. 39 2 Sam. 15. 25 Job 1. 21

h Psa. 103 20, 21.

Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition, which is, [**Give us this day our daily bread** *i*] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mat. 6. 11

k Pro. 30. 8, 9 Gen. 28. 20 1 Tim 4. 4, 5

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [**And forgive us our debts as we forgive our debters** *l*] we pray, that God, for Christs sake, would freely pardon all our sins *m*: which we are the rather incouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6. 12

m Psal. 51. 1, 2, 7, 9 Dan 9. 17, 18, 19

n Luke 11. 4 Mat. 18. 35

Q. What doe we pray for in the sixth Petition?

A. In the sixth Petition, which

which is, [**And lead us not into temptation, but deliver us from evill** o] we pray, that God would either keep us from being tempted to sin p, or support and deliver us when we are tempted q

o Matt. 6. 13

p Mat. 26. 41

q 2 Cor. 12. 1. 8

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, which is, [**For thine is the Kingdome, the power and the glory, for ever, Amen** r.] teacheth us to take our encouragement in prayer from God onely s, and in our prayers to praise him, ascribing Kingdome, power, and glory to him t: and in testimony of our desire and assurance to be heard, we say, *Amen* u.

r Matt. 6. 13

s Dan. 9. 4. 7. 8. 9. 16. 17. 18, 19

t 1 Chr. 29. 10, 11, 12, 13

u 1 Cor. 14. 15 Rev. 22. 20. 21

The

The Ten COMMANDEMENTS,

Exodus 20.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou

III. Thou shalt not take the Name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnes against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant nor his oxe, nor his asse, nor any thing that is thy neighbours.

The LORDS PRAYER, *Matthew 6.*

OUr Father which art in heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debters, And lead us not into temptation, but deliver us from evill: For thine is the Kingdom, and the power, and the glory, for ever, Amen.

The

The CREED.

I *Beleeve in God the Father Almighty, Maker of Heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified dead and buried: He descended into Hell* * *the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveneſſe of sins, the reſurrection of the body, and the life everlasting,* Amen.

* *i.e.* Continued in the ſtate of the dead, and under the power of Death til the third day.

So

SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an intire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief summe of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

15 JY 64

FINIS.

THE SUMME OF SAVING KNOWLEDGE, With the Practicall Use thereof.

JOHN 6. 37.

All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.



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A brief Summe of

Christian Doctrine,

Contained in

Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH and CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at *Westminster*, and received by the Generall Assemby of the Kirk of SCOTLAND.

The summe of Saving Knowledge may be taken up in these four heads 1. The wofull condition wherein all men are by nature through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD 1. Our wofull condition by nature, through breaking the Covenant of Works.

HOSEA 13. 9. *O Israel, thou hast destroyed thy self.*

THE Almighty and Eternall God, the Father, the Son, and the Holy Ghost, three distinct Persons in one and the same undivided Godhead, equally infinit in all perfections

ons; did before time most wisely decree, for his own Glory, whatsoever commeth to passe in time, and doth most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in speciall he made all the Angels holy; and he made our first Parents *Adam* and *Eva* the root of mankinde, both upright and able to keep the Law written in their heart: which Law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a Covenant or Contract with them, and their posterity in them, to give them eternall life upon condition of perfect personall obedience, withall threatning death incase they should fail. This is the Covenant of Works.

III. Both Angels, and men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their

their own accord fell by sin from their first estate and became Devils, our first Parents being entised by Satan one of these Devils, speaking in a serpent, did break the Covenant of works in eating the forbidden fruit, whereby they and their posterity being in their loines, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all Spiritual good, and inclined only to evil continually. This is our originall sin, the bitter root of all our actuall transgressions, in thought, word, and deed.

HEAD 2. The remedie provided in Jesus Christ for the Elect by the Covenant of Grace. *Hos. 13.9. O Israel thou hast destroyed thy self, but in me is thine help.*

ALbeit man having brought himself into this wofull condition, be neither able to help himself, nor willing to be helped by God out of it, but rather

ther inclined to lye still unfeinable of it till he perish: yet God for the glory of his rich grace, hath revealed in his Word a way to save sinners, to wit by faith in Jesus Christ the Eternall Son of God, by vertue of, and according to the tenor of the Covenant of Redemption made and agreed upon, between God the Father and God the Son, in the counsel of the Trinity before the world began.

II. The summe of the Covenant of Redemption is this. God having freely chosen unto life, a certain number of lost mankind, for the glory of his rich Grace did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane Nature of a soul and a body, unto personall Union with his Divine Nature, and submit himself to the Law as surety for them, and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Crosse, he should ransome and redeem them all from sin and death, and purchase unto them Righteousnesse and eternall life, with all saving graces leading thereun-

to, to be effectually, by means of his own appointment, applyed in due time, to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulness of time came into the world, was born of the Virgin *Marie*, subjected himself to the law, and compleatly payed the ransome on the Crosse: but by vertue of the foresaid bargain made before the world began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the Elect: and that he doth by way of intertaining a Covenant of free grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every beleever a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption and making the elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest and King. Made a *Prophet* to reveal all saving knowledge to his people, and to perswade them to beleeve and obey the same. Made a

Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable to him. And made a *King*, to subdue them to himself, to feed and rule them by his own appointed ordinances: and to defend them from their enemies.

HEAD 3. The outward means appointed to make the elect partakers of this Covenant, and all the rest that are called to be inexcusable. *Mat.* 22. 14. *Many are called.*

THE outward means & ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not be justly stumbled. The means are especially these four: 1. The Word of God. 2 The Sacraments 3. Kirk-Government. 4. Prayer. In *the Word of God* Preached by sent Messengers, the Lord makes offer of Grace to all sinners,

sinners, upon condition of faith in Jesus Christ, and whosoever do confesse their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By the *Sacraments* God will have the Covenant sealed for confirming the bargain, on the foresaid condition. By *Kirk Government* he will have them hedged in, and helped foreward unto the keeping of the Covenant: And by *Prayer* he will have his own glorious Grace, promised in the Covenant, to be daily drawn forth, acknowledged and employed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward administration: for the Covenant in the Old Testament being sealed with the Sacraments of Circumcision and the Paschall

Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies, but since Christ came, the Covenant being sealed by the Sacraments of Baptism, and the Lords Supper, doe clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling heaven and earth, for the good of his own people.

HEAD 4. The blessings which are effectually conveyed by these means to the Lords elect or chosen ones. *Mat.* 22. 14. *Many are called, but few are chosen.*

BY these outward Ordinances, as our Lord makes the Reprobate inexcusable, so in the power of his Spirit, he applyes unto the Elect effectually, all saving Graces purchased to them in the Covenant of Redemption, and maketh a change in their persons. In particular; 1. He doth *convert* or regenerate

regenerate them, by giving ſpirituall life to them, in opening their underſtandings, renewing their wills, affections, and faculties for giving ſpirituall obedience to his Commands. 2. He gives unto them *Saving Faith*, by making them in the ſenſe of deſerved condemnation to give their conſent heartily to the Covenant of Grace, and to imbrace Chriſt Jeſus unfainedly. 3. He gives them *Repentance*, by making them, with godly ſorrow in the hatred of ſin, and love of Righteouſneſſe, turn from all iniquity unto the ſervice of God: And 4. He *Sanctifies* them, by making them go on and perſevere in faith, and ſpirituall obedience of the Law of God, manifeſted by fruitfulneſſe in all duties, and doing good works, as God offereth occaſion.

II. Together with this inward change of their perſons, God changes alſo their ſtate, for ſo ſoon as they are brought by faith into the Covenant of Grace. 1. He *Juſtifies* them, by imputing unto them that perfect obedience which Chriſt gave to the Law, and the ſatisfaction alſo which upon the Croſſe Chriſt gave unto juſtice in their name. 2. He

Reconceals them, and makes them friends to God; who were before enemies to God. 3. He *Adoptes* them, that they shal be no more children of Satan, but children of God, inriched with all spiritual priviledges of his Sons. And last of all, after their warfare in this life is ended, he perfects the holiness and blessednesse, first of their souls at their death, and then both of their souls and their bodies, being joyfully joined together again in the Resurrection, at the day of his glorious coming to Judgement, when all the wicked shall be sent away to hell, with Satan whom they have served, but Christs own chosen, and redeemed ones, true believers, students of holinesse, shall remain with himself for ever, in the state of *Glorification*.

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The practicall use of
Saving Knowledge,
Contained in SCRIPTURE, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THe chief generall use of Christian Doctrine is, to convince a man of sin, and of Righteousnesse, and of Judgement; *Joh.* 16.8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfained beleever in Jesus Christ, and be strengthned in his faith upon solide grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The summe of the Covenant of Works, or of the Law, is this. *If thou do all that is commanded and not fail in any point, thou shalt be saved: But if thou fail thou shalt die. Rom.* 10.5. *Gal.* 3.10.12. The sum of the Gospel or Covenant

of Grace and Reconciliation is this, *If thou flee from deserved wrath to the true Redeemer Jesus Christ*, (who is able to save to the uttermost, all that come to God, through him) *thou shalt not perish but have eternall life. Rom.* 10.8,9.11

For convincing a man of sin, of Righteousnesse and of Judgement by the Law, or Covenant of Works, let these Scriptures among many moe be made use of.

1. For convincing a man of sin by the Law: consider, *Ier.* 17.9.10

THe heart is deceitfull above all things, and desperatly wicked, who can know it? I the Lord search the heart, I try the reins: even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these 2. things.

1. That the fountain of all our miscarriage and actuall sinning against God is in the heart, which comprehendeth the minde, will, affections, and all the powers of the soul, as they are corrupted and defiled with originall sin: the mind being not only ignorant and uncapable of saving truth, but also full

of

of erour and enimity against God, and the will and affections being obstinatly disobedient unto all Gods directions, and bent toward that only which is evil: *The heart*, saith he, *is deceitfull above all things, and desperatly wicked*; yea, and unsearchably wicked, so that *no man can know it*; and *Gen. 6. 5. Every imagination of the thoughts of mans heart is only evil continually* (saith the Lord) whose testimony we must trust in this and all other maters: and experience also may teach us, that till God make us deny our selves, we never look to God in any thing, but fleshly self interest alone doth rule us and move all the wheels of our actions.

2. That the Lord bringeth our originall sin, or wicked inclination, with all the actuall fruits thereof, unto reckoning before his Judgment Seat, *for he searcheth the heart and tryeth the reins, to give every man according to his wayes and according to the fruit of his doings.*

Hence let every man, reason thus: *What God and my guilty conscience beareth witnesse of, I am convinced that it is true.*

But *God and my guilty conscience beareth witnesse, that my heart is deceitfull above all things, and desparatly wicked; and that all the imaginations of my heart by nature, are only evill continually.*

Therefore I am convinced that this is true:

Thus a man may be convinced of sin by the Law.

2. For convincing a man of Righteousnesse by the Law: Consider, *Gal.* 3. 10.

AS many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.

Here the Apostle teacheth us 3. things.

1. That, by reason of our naturall sinfulnesse, the impossibilitie of any mans being justified by the works of the Law; is so certain, that, whosoever do seek justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse,* saith he.

2. That unto the perfect fulfilling of

hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatnesse of the sin of not believing in Christ appear, or to make the greatnesse of the sin of refusing of the Covenant of Grace offered to us in the offering of Christ unto us, let the fair offer of Grace be looked upon as it is made, *Isa.* 55. 3. *Incline your ear and come unto me* (saith the Lord) *hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if ye will believe me, and be reconciled to me: I will, by Covenant, give unto you Christ and all saving graces in him; repeated *Acts* 13. 34.

Again consider that this generall offer in substance is equivalent to a speciall offer made to every one in partilar, as appeareth by the Apostles making use of it, *Acts* 16. 13. *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.* The reason of which offer is given, *John* 3. 16. *For God so loved the world, that he gave his only be-*

gotten Son, that whosoever believeth in him should not perish but have everlasting life. Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else but *observe* lying vanities, and forsake *his own mercy* which he might have had in Christ, *Jonah* 2. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 *Joh* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record that God hath given to us, eternall life, and this life is his Son*; and that no sin against the Law is like unto this, Christ testifies, *Joh* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatness of this sin of not beleeving in Christ.

For convincing a man of righteousnesse to be had only by faith in Christ: consider how, *Rom.* 10. 3, 4.

IT is said that *the Jews, being ignorant of Gods Righteousnesse and going about to establish their own righteousnesse, have not submitted themselves unto the Righteousnesse of God* (and so they perished) *for Christ is the end of the Law for righteousnesse to every one that believeth.* and Acts 13. 34 *By Christ Jesus all that be beleeve are justified from all things, from which ye could not be justified by the Law of* Moses. and 1 Joh. 1. 7 *The blood of Jesus Christ his Son, cleanseth us from all sin.*

For convincing a man of judgment if a man imbrace this righteousnesse: consider, 1 *John* 3. 8. *For this purpose the Son of God was manifested that he might destroy the works of the Devil.* And Heb. 9. 14. *How much more shall the bloud of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.*

But if a man embrace not this righteousnesse, his doom is pronounced, Joh. 3. 18. *He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darknesse rather then light.* Hence

Hence let the penitent desiring to beleeve, reason thus.

What doth suffice to convince all the Elect in the world of the greatnesse of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto, and what sufficeth to convince them, that righteousnesse and eternall life is to be had by faith in Jesus Christ, or by consenting to the Covenant of Grace in him: and what sufficeth to convince them of Judgement to be exercised by Christ for destroying the works of the Devill in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But *what the Spirit hath said in these and other like Scriptures sufficeth to convince the Elect world of the foresaid sin and righteousnesse and judgement.*

Therefore what the Spirit hath said in these and other like Scriptures serveth to convince me thereof also.

Whereupon let the penitent desiring to believe take with him words and say heartily to the Lord: Seeing thou sayes, *Seek ye my face*, my soul answereth unto thee, *thy face Lord, will I seek*; I have hearkned unto the offer of an everlasting

everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer. Lord, let it be a bargain; *Lord, I believe, help my unbelief*; Behold I give my self to thee to serve thee in all things for ever, and I hope *thy right hand shall save me*, the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever forsake not the *works of thine own hands*. Thus may a man be made an unfained believer in Christ.

For strengthening the mans faith who hath agreed unto the Covenant of Grace.

BEcause many true believers are weak, and do much doubt if ever they shall be sure of the soundnesse of their own faith and effectuall Calling, or made certain of their Justification and salvation, when they see that many who professe faith, are found to deceive themselves, let us see how every believer may be made strong in the faith, and sure of his own election and salvation upon solide grounds, by sure warrands and true evidences of faith.

To this end among many other Scriptures take these following:

1. For laying solide grounds of Faith: consider, 2 *Pet* 1 10.

Wherefore the rather, brethren, give diligence to make sure your calling and election, for, if ye do these things, ye shall never fall.

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles; for so he accounteth of them, while he calleth them *Brethren.*

2. That albeit we be not sure for the time, of our Effectuall Calling and *Election*, yet we may be made sure of both, if we use diligence; for this he presupposeth, saying, *Give diligence to make your Calling and Election sure.*

3. That we must not be discouraged, when we see many seeming beleevers prove rotten branches, and make detection, but we must the rather take the better

better heed to our selves: *Wherefore the rather brethren*, saith he, *give all diligence*.

4 That the way to be sure both of our Effectuall Calling, and Election, is to make sure work of our faith, by laying the grounds of it solidely, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things*, saith he, *ye shall never fall*: understanding by these things, what he had said of sound faith *vers.* 1, 2, 3, 4. And what he had said of the bringing out of the fruits of faith. *ver.* 5, 6, 7, 8, 9. To this same purpose consider, *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* vers. 2. *For the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* vers 3. *For what the law could not do, in that it was weak through the flesh. God sending his own Son in the likenesse of sinfull flesh, and for sin, condemned sin in the flesh.* vers. 4. *That the righteousnesse of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.*

Wherein the Apostle teacheth us these 4. things for laying of the ground of faith solidely. 1. That

1. That every one is a true beleever who in the ſenſe of his ſin, and fear of Gods wrath, doth flee for full relief from both unto Jeſus Chriſt alone, as the only Mediator, and all-ſufficient Redeemer of men, and being fled to Chriſt, doth ſtrive againſt his own fleſh, or corrupt inclination of nature, and ſtudieth to follow the rule of Gods Spirit, ſet down in his word, for the man whom the Apoſtle doth here bleſſe as a true beleever, is a man in Chriſt Jeſus: *who doth not walk after the fleſh, but after the Spirit.*

2. That all ſuch perſons as are fled to Chriſt, and do ſtrive againſt ſin, howſoever they may be poſſibly exerciſed under the ſenſe of wrath, and fear of condemnation, yet they are in no danger; for, *there is no condemnation* (ſaith he) *to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

3. That albeit the Apoſtle himſelf (brought in here for examples cauſe) and all other true beleevers in Chriſt, be, by nature, under the Law of ſin and death, or under the Covenant of works (called the law of ſin and death, becauſe it bindeth ſin and death upon us, till

till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a man to a spirituall life through Christ) doth set the Apostle and all true beleevers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the law of sin and death*, or Covenant of works.

4 That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God and God the Son, as incarnate, wherein Christ takes the curse of the law upon him for sin, that the beleever who could not otherwise be delivered from the Covenant of works, may be delivered from it. And this doctrine the Apostle holdeth forth in these 4. branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousnesse and life to a sinner, because it was weak. 2. That this weaknesse and inability of the Law or Covenant of Works, is not the faule of

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the Law, but the fault of sinfull flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose bygone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousnesse and salvation of sinners, which was impossible to be brought about by the Law, is brought to passe by sending Gods own Son, Jesus Christ, *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect, that they might be set free. 4. That, by his means, the Law losseth nothing, because the righteousnesse of the Law, is best fulfilled this way; first, by Christ, giving perfect active obedience in our name unto it in all things: next by his paying in our name the penalty (due to our sins) in his death, and lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the spirit*.

Warrands to beleeve.

FOr building our confidence upon this solide ground, these four warrands

rands and special motives to believe in Christ may serve, the first wherein is *Gods hearty invitation* holden forth, *Isa* 55. 1,2,3,4,5

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come and buy without money and without price. vers. 2. *Wherefore do ye spend your money for that which is no bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.* vers. 3. *Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting Covenant with you even the sure mercies of* David. ver. 4. *Behold, I have given him for a witnesse to the people, a leader and commander to the people,* &c.

Here (after setting down the precious ransome of our Redemption by the sufferings of Christ and the rich blessings purchased to us thereby in the two former Chapters) the Lord in this Chapter,

1. Maketh open offer of Christ and his grace, by proclamation of a free and gratious market of Righteousnesse and Salvation, to be had through Christ to every soul without exception, that truely

ly desires to be saved from sin and wrath, *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that, for any reason, stand at distance with God, to come and take from him riches of Grace running in Christ as a river, to wash away sin and to sloken wrath; *Come ye to the waters*, saith he.

3. Lest any should stand aback, in the sense of his own sinfulnesse or unworthinesse, and inability to do any good, the Lord calleth upon such persons in special, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent unto, and embrace this offer of grace, that so he may close a bargain and a formall Covenant with God, *Come buy without money*, (saith he) *Come eat*, that is, consent to have, and take unto you all saving graces, make the wares your own, possesse them, and make use of all blessings in Christ, whatsoever maketh for your spiritual life and comfort, use and enjoy it freely, without paying any thing for it. *Come buy wine and milk without money and without price*, saith he.

5. Because

5. Because the Lord knoweth how much we are inclined to seek righteousnesse and life by our own performances, and satisfaction, to have righeousnesse and life, as it were by the way of works, and how loath we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the tearms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shall but loss our labour in this our way, *wherefore do ye spend your money* (saith he) *for that which is not bread, and your labour for that which satisfieth not.*

6. The Lord promiseth to us solide satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulnesse of spirituall pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for beleeving of, and listening unto the truth, which is able to beget the application

of saving faith, and to draw the soul to trust in God. *Incline your ear and come unto me* (saith he) To which end the Lord promiseth, that this offer, being received, shall quicken the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissolvable Covenant of perpetuall reconciliation and peace, *Hearken and your soul shall live, and I will make an everlasting Covenant with you*: Which Covenant, he declareth, shall be in substance the assignation, and the making over of all the saving graces, which *David* (who is JESUS CHRIST. *Acts* 13.34.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of* David. *By sure mercies* he means saving graces, such as are righteousnes, peace, & joy in the Holy Ghost, Adoption, Sanctification and Glorification, and whatsoever belongs to godlinesse and life eternall.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the Covenant betwixt God and the beleever of this word,

word, the Father hath made a fourfold gift of his eternal, & only begotten Son.

First, to be incarnate and born for our sake, of the seed of *David*, his type, for which cause he is called here, and *Acts* 13.34. [*David* the true and everlasting King of Israel] This is the great gift of God to man, *John* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly he hath made a gift of Christ, to be a *witnesse* to the people, both of the sure and saving mercies granted to the Redeemed in the Covenant of Redemption, and also of the Fathers willingnesse, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witnesse to the people*: and truly he is a sufficient witnesse in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and pairty contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office as Mediator, the messenger of the Covenant, and hath gotten commission to

reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his comming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy Prophets. 6. He came himself, in the fulness of time, and did bear witnesse of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one person with the Divine Nature; partly by Preaching the good tidings of the Covenant with his own mouth; partly by paying the price of Redemption on the Crosse, and partly by dealing still with his people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ *as a leader to the people.* to bring us, through all difficulties, all afflictions and temptations unto life by this

Covenant

Covenant. And he it is and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, and faith and obedience, even to the death of the Crosse. 3. By his powerfull working, bearing his redeemed ones in his armes, and causing them to lean on him, while they go up through the wilderneſſe.

Fourthly, God hath made a gift of Christ unto his people, as a *Commander*; which Office he faithfully exerciseth, by giving to his Kirk and people lawes and ordinances, Paſtours and Governours, and all neceſſary officers, by keeping Courts and Aſſemblies among them, to see that his Lawes be obeyed: ſubduing, by his Word, Spirit and Diſcipline, his peoples corruptions: and, by his wiſdome and power, guarding them againſt their enemies whatſoever.

Hence he, who hath cloſed the bargain with God, may ſtrengthen his faith by reaſoning after this manner.

Whoſoever doth heartily receive the offer of free grace made here to sinners,

thirſting for righteouſneſſe and ſalvation, unto him, by everlaſting Covenant, belongeth Chriſt the true *David*, with all his ſure and ſaving mercies.

But I (may the weak believer ſay) do heartily receive the offer of free grace made here to ſinners, thirſting for righteouſneſſe, and ſalvation.

Therefore unto me, by an everlaſting Covenant, belongeth Chriſt Jeſus, with all his ſure and ſaving mercies.

The ſecond warrand and ſpeciall motive to imbrace Chriſt and beleeve in him, is, the earneſt *requeſt* that God maketh to us to be reconciled to him in Chriſt, holden forth, 2 *Cor.* 5. *ver.* 14, 19, 20, 21.

GOD was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of Reconciliation. verſ. 20. *Now then we are embaſſadours for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled to God.* verſ. 21. *For he hath made*

made him to be sin for us, who knew no sin, that we might be made the righteousnesse of God in him.

Wherein the Apostle teacheth us these 9 Doctrines.

1. That the elect world, or the world of redeemed souls, are by nature in the estate of enimity against God; This is presupposed in the word *Reconciliation*; for reconciliation, or renewing of friendship cannot be, except betwixt these that have been at enimity.

2. That in all the time bypast, since the fall of *Adam*; Christ Jesus, the eternall Son of God, as Mediator, and the Father in him, hath been about the making friendship (by his word and Spirit) betwixt himself and the *elect world*. *God* (saith he) *was in Christ reconciling the world to himself.*

3. That the way of reconciliation was in all ages one and the same in substance, viz. by forgiving the sinnes of them who do acknowledge their sins, and their enimicy against God, and do seek reconciliation and remission of sins in Christ, for *God* (saith he) *was in Christ, reconciling the world to himself*, by way of *not imputing their trespasses unto them.*

4. That the end and scope of the Gospel and whole word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enimity against God, and of their danger if they should stand out, and not fear Gods displeasure. 2. The Word of God serveth to make men acquaint with the course which God hath prepared, for making friendship with him through Christ, viz. That if men shal acknowledge the enimity, and shall be content to enter into a Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely. 3. The Word of God serveth to teach men how to carry themselves towards God, as friends, after they are reconciled to him, viz to be loath to sin against him, and to strive heartily to obey his Commandments, and therefore the *Word of God* here is called *the word of reconciliation*, because it teacheth us, what need we have of reconciliation, and how to *make* it, and how to *keep* the reconciliation or friendship, being made with God through Christ.

5. That albeit the hearing, beleeving and

and obeying of this word, doth belong to all those to whom this Gospel doth come, yet the office of preaching of it, with authority belongeth to none, but to such only as God doth call to this ministry, and sendeth out with commission for this work. This the Apostle holdeth forth *vers.* 18. in these words, *He hath committed to us the word of Reconciliation.*

6. That the Ministers of the Gospel should behave themselves as Christs messengers; and should closly follow their commission set down in the Word, *Math.* 28. 19, 20 and when they do so, they should be received by the people, as Ambassadours from God: for here the Apostle, in all their names, saith, *We are Ambassadours for Christ, as though God did beseech you by us.*

7. That Ministers, in all earnestnesse of affection, should deal with people, to acknowledge their sins, and their naturall enimity against God more and more seriously; and to consent to the Covenant of Grace and embassage of Christ more and more heartily; and to evidence more & more clearly their reconciliation by a holy carriag

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carriage before God. This he holdeth forth, when he saith, *We pray you be reconciled to God.*

8. That, in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled. Now there cannot be a greater inducement to break a sinners hard heart, then Gods *making request* to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us, and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him; and therefore most fearfull wrath must abide them, who do set light by this *request*, and do not yeeld when they hear Ministers with commission, saying, *We are ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to passe that the Covenant of Reconciliation should be so easily made up betwixt God and a humble sinner flying to Christ, the Apostle leads us unto

to the cause of it, holden forth in the Covenant of Redemption; the sum whereof is this. *It is agreed betwixt God and the Mediator Jesus Christ, the Son of God, Surety for the redeemed, as parties contracters that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall, by the imputation of his obedience unto them, be justified and holden righteous before God, for God hath made Christ, who knew no sin, to be sin for us* (saith the Apostle) *that we might be made the Righteousnesse of God in him.*

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner.

He that, upon the loving request of God and Christ made to him by the mouth of his Ministers (having commission to that effect) *hath imbraced the offer of perpetuall reconciliation through Christ, and doth purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to his power constantly, may be as sure to have righteousnesse and eternall*

all life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

But I (may the weak believer say) *upon the loving request of God and Christ made to me by the mouth of his Ministers, have imbraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace, as a reconciled person to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousnesse and eternall life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

The third warrand and speciall motive to believe in Christ, is the strait and awfull *Command* of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him and to beleeve in him: holden forth 1 *Joh.* 3. 23.

This

This is his commandement that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandement.

Wherein the Apostle giveth us to understand these 5. Doctrines.

1. That if any man shall not be taken with the sweet *invitation* of God, nor with the humble and loving request of God made to him to be reconciled, he shall finde he hath to do with the Soveraign Authority of the highest Majesty; *for this is his commandement that we believe in him*, saith he

2. That if any man look upon this command as he hath looked heretofore upon the neglected commandements of the Law, he must consider that this is a command of the Gospel, posterior to the Law given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow but this: *Go ye cursed into the everlasting fire of hell, for this is his commandement*, the obedience of which is most pleasant in his sight. *vers.* 22. *And without which* it is impossible to please him, *Heb.* 11. 6.

3. That every one who heareth the Gospel,

Gospel, must make conscience of the duty of lively faith in Christ, the *weak believer* must not think it presumption to do what is commanded: the *person inclined to desparation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong believer* must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command; yea the most impenitent, *prophane and wicked person* must not thrust out himself, or be thrust out by others, from *orderly* aiming at this duty, how desperate soever his condition seem to be, for he that *commands all men to believe in Christ*, doth thereby command all men to believe that they are damned and lost without Christ: he thereby *commands* all men to acknowledge their sins, and their need of Christ, and in effect commands *all men to repent*, that they may believe in him. And whosoever do refuse to repent of their bygone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the Visible Church: for *this is his commandement*

dement, that we should believe in the Name of his Son Iesus Christ, saith he.

4. That he who obeyeth this Commandement hath built his salvation on a solide ground. For first he hath found the promised Messiah compleatly, furnished with all perfections unto the perfect execution of the Offices of *Prophet, Priest*, and *King*; for he is that *Christ* in whom the man doth believe. 2. He hath imbraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that commeth to God through him: For he is *Jesus* the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equall to the Father, and who is worthy to be the object of saving faith and of spirituall worship, for *this is his command* (saith he) *that we believe in the Name of his Son Jesus Christ.*

5. That he who hath beleeved on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obli-

gation,

gation, & a new command from Christ. Which new command from Christ, importeth help to obey the command unto which command from Christ, the Father addeth his authority, and command also; *for this is his commandement* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoining beliefe in him, necessarily implyeth *love to God*, and so obedience to the first Table, for believing in God, and loving God, are inseparable. And the second part of the command injoineth love to our neighbour, (especially to the houshold of Faith) and so obedience to the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulnesse, and fear of Gods wrath at the Command of God is fled to Jesus Christ the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak beleever say)

in the sense of my own sinfulnesse and fear of Gods wrath, am fled to Iesus Christ the only remedy of sin and misery, and have engaged my heart to the obedience of the law of love.

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrand and special motive to believe in Christ, is *much assurance of life* given incase men shal obey the command of beleeving, and a *fearfull certification* of destruction incase they obey not: holden forth, *John* 3. 35.

THe Father loveth the Son, and hath given all things into his hand. ver. 36 *He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Wherein are holden forth to us these 5. following Doctrines.

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and surety to pay the ransome of beleevers, and to perfect them

them in holineſſe and ſalvation. *The Father loveth the Son* ſaith he: viz. As he ſtandeth Mediator in our name, undertaking to perfect our Redemption in all points. The father *loveth him*, that is, doth heartily accept his offer to do the work, and is well pleaſed with him: his ſoul delighteth in him, and reſteth upon him, and maketh him in this his Office the *receptacle of love and grace and good will* to be conveyed by him to believers in him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he ſtandeth in the capacity of the Mediator) (or as he is God incarnate, the Word made Fleſh) all authority in heaven and earth, all furniture of the riches of grace, and of Spirit and life with all power, and ability, which the Union of the Divine Nature with the humane: or which the fulneſſe of the Godhead, dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable, every where preſent *Trinity* doth import, or the work of Redemption can require: *the Father* (ſaith

(saith he) *hath given all things into the Sons hand*, to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all who shall heartily receive Christ and the offer of the Covenant of Grace and Reconciliation through him, *he that believeth on the Son* (saith he) *hath everlasting life*, for it is made sast unto him. 1. In Gods purpose, and irrevocable decree, as the believer is a man *elected* to life. 2. By effectuall calling of him unto life by God, who, as he is faithfull, so will he do it. 3. By promise and everlasting Covenant sworn by God to give the believer strong consolation in life and death upon immutable grounds. 4. By a pawn and infeftment under the great seal of the Sacrament of the Lords Supper, so oft as the believer shall come to receive the symbols and pledges of life. 5. In Christ the fountain and head of life, who is entered in possession, as attorney for believers in whom, our life is so laid up, that it cannot be taken away. 6. By begun possession of spirituall life and regeneration, and a kingdom consisting in righteousnes, peace,

peace, and joy in the holy Ghoſt erected within the believer as arles of the full poſſeſſion of everlaſting life.

4. A fearfull certification is given, if a man receive not the doctrine concerning righteouſneſſe and eternall life to be had by Jeſus Chriſt; *he that* believes not the Son ſhall not *ſee life*, that is, not ſo much as underſtand what it meaneth.

5. He further certifieth that if a man receive not the doctrine of the Son of God, he ſhall be burdened twiſe with the wrath of God, once as a born rebell by nature, he ſhal bear the curſe of the Law, or the Covenant of Works, and next, he ſhall endure a greater condemnation, in reſpect that light being come into the world, and offered to him, he hath rejected it, and loveth darkneſſe rather then light, and this double wrath ſhall be faſtned and fixed immoveably upon him, ſo long as he remaineth in the condition of misbeliefe, *the wrath of God abideth on him*, ſaith he.

Hence may the weak believer ſtrengthen his faith, by reaſoning from this ground after this manner.

Whoſoever believeth the Doctrine delivered

vered by the Son of God, and findeth him-
selfe partly drawn powerfully to believe in
him by the sight of life in him, and partly
driven by the fear of Gods wrath to adhere
unto him, may be sure of right and interest
to life eternall through him.

But, sinfull and unworthy, I (may the weak believer say) *do believe the doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to believe in him, by the sight of life in him; and partly driven, by the fear of Gods wrath, to adhere unto him.*

Therefore I may be sure of my right and interest unto eternall life through him.

The evidences of true faith.

SO much for the laying the grounds of faith and warrands to believe: now for evidencing of true faith by fruits, these 4. things are requisite. 1 That the beleever be soundly convinced, in his judgement, of this obligation to keep the whole Moral Law, all the days of his life. And that not the less, but so much the more as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily

daily practice of godlines and righteousnes. 3. That the course of his new obedience run in the right channell, that is through faith in Christ, and through a good conscience, to all the duties of love toward God and man. 4. That he keep strait communion with the fountain, Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the beleever, in his judgement, of his obligation to keep the Moral Law, among many passages, take *Matth.* 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. ver. 17. *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill.* vers. 18. *For verily I say unto you, till heaven and earth passe, one jote, or one title shall in no wise passe from the Law, till all be fulfilled.* vers. 19. *Whosoever therefore shall break one of these least commandements, and shall teach men so, he shall be called least in the Kingdom of hea-*

ven:

ven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. vers. 20. *For I say unto you, that except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven.*

Wherein our Lord

1. Giveth commandement to beleevers justified by faith, to give evidence of the grace of God in them, before men, by doing good works. *Let your light so shine before men* (saith he) *that they may see your good works.*

2. He induceth them so to do, by shewing that albeit they be not justified by works, yet spectators of their good works may be converted or edified, and so glory may redound to God by their good works, when the witnesses thereof *shall glorifie your Father which is in heaven.*

3. He gives them no other rule for their new obedience, then the Morall Law, set down and explicated by *Moses* and the Prophets. *Think not* (saith he) *that I am come to destroy the Law, and the Prophets.*

4. He gives them to understand that

the doctrine of grace, and freedome from the curse of the Law, by faith in him, is readily mistaken, by mens corrupt judgement, as if it did loose or slacken the obligation of beleevers to obey the commands; and to be subject to the authority of the Law, and that this errour is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his comming, which is first to sanctifie, and then to save believers. *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace, is to procure mens obedience unto the Morall Law. *I am come* (saith he) *to fulfill the Law and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, & shall stand to the worlds end, that is, *till heaven and earth passe away*

7. That as God hath a care of the Scriptures from the beginning, so shall he have a care of them *still* to the worlds end, that there shall *not one iote or one title of the substance thereof be taken*

taken away, so saith the Text *vers.* 18.

8. That as the breaking of the Morall Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true Kirk, so the obedience of the Law and teaching others to do the same, by example, counsell, and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *vers.* 19.

9. That the righteousnesse of every true christian, must be more then the righteousnesse of the Scribes and Pharisees, for the Scribes and Pharisees albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof: that it might the lesse condemn the practise, they studied the outward part of the duty, but neglected the inward and spirituall part: they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God: In a word, they went about to establish their own righteousnesse, and rejected

the righteousneſſe of God by faith in Jeſus. But a true chriſtian muſt have more then all this, he muſt acknowledge the full extent of the ſpirituall meaning of the Law, and have a reſpect to all the Commandements, and labour to cleanſe himſelf from all filthineſſe of fleſh and ſpirit, and *not lay weight upon what ſervice he hath done or ſhall do*, but cloath himſelf with the imputed righteousneſſe of Chriſt, who only can hide his nakedneſſe; or elſe he cannot be ſaved. So ſaith the Text. *Except your righteouſneſſe, &c.*

The ſecond thing requiſite to evidence true Faith is, that the believer endeavour to put the rules of Godlineſſe and righteouſneſſe in practice and to grow in the dayly exerciſe thereof: holden forth, 2 *Pet.* 1. 5.

AND *beſides this, giving all diligence, adde to your faith vertue; and to vertue knowledge*; verſ. 6. *And to knowledge, temperance, patience and to patience, godlineſſe*; verſ. 7. *And to godlineſſe, brotherly kindneſſe*;

kindnesse; and to brotherly kindnesse, charity. vers.8. *For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ.*

Wherein 1. the Apostle teacheth believers, for evidencing of precious faith in themselves, to endeavour to adde to their faith seven other sister-graces: The first is *Vertue*, or the active exercise and practise of all Morall duties, that so faith may not be idle, but put forth it self in work. The second is *Knowledge*, which serveth to furnish *Faith*, with information of the truth to be believed, and to furnish *Vertue*, with direction what duties are to be done, & how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty whereto he is called. The fourth is *Patience*, which serveth to moderate a mans affections, when he meeteth with any difficultie or unpleasant thing; that he neither weary for pains required in wel doing, nor faint when the Lord chastiseth him, nor murmure when he crosseth

the doctrine of grace, and freedome from the curse of the Law, by faith in him, is readily mistaken, by mens corrupt judgement, as if it did loose or slacken the obligation of beleevers to obey the commands; and to be subject to the authority of the Law, and that this errour is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his comming, which is first to sanctifie, and then to save believers. *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace, is to procure mens obedience unto the Morall Law. *I am come* (saith he) *to fulfill the Law and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, & shall stand to the worlds end, that is, *till heaven and earth passe away.*

7. That as God hath a care of the Scriptures from the beginning, so shall he have a care of them *still* to the worlds end, that there shall *not one jote or one title of the substance thereof be*

taken

taken away, so saith the Text *vers.* 18.

8. That as the breaking of the Morall Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true Kirk, so the obedience of the Law and teaching others to do the same, by example, counsell, and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *vers.* 19.

9. That the righteousnesse of every true christian, must be more then the righteousnesse of the Scribes and Pharisees, for the Scribes and Pharisees albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof: that it might the lesse condemn the practise, they studied the outward part of the duty, but neglected the inward and spirituall part: they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God: In a word, they went about to establish their own righteousnesse, and rejected

the righteousneſſe of God by faith in Jeſus. But a true chriſtian muſt have more then all this, he muſt acknowledge the full extent of the ſpirituall meaning of the Law, and have a reſpect to all the Commandements, and labour to cleanſe himſelf from all filthineſſe of fleſh and ſpirit, and *not lay weight upon what ſervice he hath done or ſhall do*, but cloath himſelf with the imputed righteouſneſſe of Chriſt, who only can hide his nakedneſſe; or elſe he cannot be ſaved. So ſaith the Text. *Except your righteouſneſſe*, &c.

The ſecond thing requiſite to evidence true Faith is, that the believer endeavour to put the rules of Godlineſſe and righteouſneſſe in practice and to grow in the dayly exerciſe thereof: holden forth, 2 *Pet.* 1. 5.

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him. The fifth is *Godlineſſe*, which may keep him up in all the exerciſes of Religion, inward and outward, whereby he may be furniſhed from God, for all other duties which he hath to doe. The ſixth is *Brotherly kindneſſe*, which keepeth eſtimation of, and affection to all the houſhold of Faith, and to the Image of God in every one whereſoever it is ſeen. The ſeventh is *Love*, which keepeth the heart in readineſſe to do good to all men whatſoever they be, upon all occaſions which God ſhall offer.

2. Albeit it be true that there is much corruption and infirmity in the godly, yet the Apoſtle will have men uprightly endeavouring, and doing their beſt, as they are able to joyn all theſe graces one to another, and to grow in the meaſure of exerciſing of them, *giving all diligence* (ſaith he) *adde to your faith*, &c.

3. He aſſureth all profeſſed believers, that, as they ſhall profite in the obedience of this direction, ſo they ſhall profitably prove the ſoundneſſe of their own faith, and if they want theſe graces, that they ſhall be found blind deceivers of themſelves, *verſ.* 9.

The third thing requisite to evidence true faith is, that obedience to the Law run in the right channell, that is, through faith in Christ, &c. holden forth, 1 *Tim.* 1. 5.

NOw the end of the commandement is love out of a pure heart, and of a good conscience, and of faith unfained.

Wherein the Apostle teacheth these 7. doctrines.

1. That the obedience of the Law must flow from *Love*, and love from a *pure heart*, and a pure heart from a good *Conscience*, and a good conscience from *Faith unfained*: this he maketh the only right channell of good works, *the end of the Law is love*, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctours did falsly teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: *for the end of the Law is* (not such as the Jewish Doctours taught) *but love out of a pure heart*, &c.

3. That

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to see their deserved condemnation, should flie to Christ unfainedly, to be justified by faith in him; So saith the Text, while it maketh love to flow through *Faith in Christ.*

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ; *For the end of the Law is love, out of a good conscience and faith unfeigned.*

5. That *feigned faith* goeth to Christ without reckoning with the Law, and so wants an earand; but *unfeigned faith* reckoneth with the Law, and is forced to flie for refuge unto Christ as the end of the Law, for righteousnes, so often as it finds it self guilty for breaking of the Law. *For the end of the Law is faith unfeigned.*

6. That the fruits of love may come forth *in act particularly, it is necessary* that the heart be brought to the hatred of all sin and uncleanneſſe, and to a stedfast purpose to follow all holineſſe universally; for, *the end of the Law is love out of a pure heart.* 7. That

7. That unfained faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the Law: for when Christs blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his Commandements out of love to God for his free gift of Justification by grace bestowed on him: *For this is the end of the Law indeed*, whereby it obtaineth of a man more obedience then any other way.

The fourth thing requisit to evidence true faith, is, the *keeping of strait communion with Christ*, the fountain of all grace and of all good works: holden forth *Joh.* 15. 5.

I *Am the true vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*

Wherein Christ in a similitude from a vine tree teacheth us.

1. That by nature we are wild barren briers till we be changed by comming unto Christ, and that Christ is that noble Vine Tree, having all life and sap of grace in himself; and able to change the nature of every one that commeth to him, and to communicate spirit and life to as many as shall believe in him. *I am the Vine* (saith he) *and ye are the branches.*

2. That Christ loveth to have believers so united to him, as that they be not separated at any time by unbelief: and that there may be a mutuall inhabitation of them in him *by faith and love*; and of him in them, by *his Word and Spirit*, for he joineth these together, *If ye abide in me and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughty and null *in the point of goodnesse*, in Gods estimation, *for without me* (saith he) *ye can do nothing.*

4. That this mutuall inhabitation,

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is the fountain and infallible cauſe of conſtant continuing and abounding in well-doing: For *he that abideth in me and I in him* (ſaith he) *the ſame beareth much fruit*, now as our abiding in Chriſt preſuppoſeth three things. 1. That we have heard the joyfull ſound of the Goſpel making offer of Chriſt to us who are loſt ſinners by the Law 2. That we have heartily embraced the gracious offer of Chriſt. 3. That by receiving of him we are become the ſons of God, *Joh.* 1. 12. And are incorporated into his Myſticall body, that he may dwell in us as *his temple*, and we may dwell in him as in the reſidence *of righteouſneſſe and life*; ſo our abiding in Chriſt, importeth other three things. 1. An *imploying* of Chriſt in all our addreſſes to God, and in all our undertakings of whatſoever peece of ſervice to him. 2. A contentedneſſe with his ſufficiency, without going out from him to ſeek righteouſneſs, or life, or furniture in any caſe, in our own or any of the creatures worthineſs. 3. A fixedneſs in our *believing* in him, a fixedneſs in our *imploying* and making uſe of him, and a fixedneſs in our *contentment*

ment in him, and adhering to him, so that no alurement, no tentation of Satan or the world, no terrour nor trouble may be able to drive our spirits from firm adherence unto him: or from constant avowing of his truth and obeying his commands, who hath loved us, and given himself for us: and in whom not only our life is laid up, but also the fulnes of the Godhead dwelleth bodily, by reason of the substantiall and personall union of the Divine and Humane Nature in him.

Hence let every watchfull Beleever, for strengthning himself in faith and obedience, reason after this maner.

WHosoever doth daily imploy Christ Jesus, for cleansing his conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for inabling of him to give obedience to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchfull beleever say) *do daily imploy Jesus Christ, for cleansing my conscience and affections from the*

the guiltineſſe and filthineſs of ſinnes againſt the Law: and for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my ſelf.

And hence alſo let the ſleepy and ſluggiſh believer reaſon, for his own upſtirring, thus,

Whatſoever is neceſſary for giving evidence of true faith, I muſt ſtudy to do it, except I would deceive my ſelf and periſh.

But *to imploy Chriſt Ieſus daily for cleanſing of my conſcience and affections from the guiltineſſe and filthineſſe of ſins againſt the Law, and for inabling of me to give obedience to the Law in love, is neceſſary for evidencing of true faith in me.*

Therefore *this I muſt ſtudy to do, except I would deceive my ſelf and periſh.*

And laſtly, ſeeing Chriſt himſelf hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jeſus Chriſt to be redeemed, *if he come unto him*, that is, cloſe Covenant and keep communion with him, as he teacheth us. *Ioh. 6. 37.* Saying, *All that the Father hath given me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.* Let eve-

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ry person who doth not in earnest make use of Christ, for remission of sin and amendement of life, reason hence, and from the whole premisses, after this manner, that his conscience may be wakened.

Whosoever is neither by the Law nor by the Gospel so convinced of sin, righteousnesse and judgement, as to make him come to Christ, and imploy him daily for remission of sin and amendement of life, he wanteth not only all evidence of saving faith, but also all appearance of his election, so long as he remaineth in this condition.

But I (may every impenitent person say) *am neither by the Law nor Gospel so convinced of sin, righteousnesse and judgement, as to make me come to Christ and employ him daily for remission of sin and amendement of life.*

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Edinb. 24. Aug. 1647. Sess. 19.

Act for observing the following Directions, and for censuring such as use to neglect Family Worship.

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these Directions may not be rendered ineffectuall and unprofitable among some through the usuall neglect of the very substance of the duty of Familie Worship, The Assembly doth further require and appoint Ministers and Ruling Elders, to make diligent search and enquiry in the Congregations committed to their charge respectively whether there be among them any Family or Families which use to neglect this necessary dutie; And if any such Family be found, the head of the Family is to be first admonished privately to amend this fault; And in case of his continuing therein, he is to be gravely and sadly reproved by the Session. After which reproof, if he be found still to neglect Family Worship, Let him be for his obstinacy, in such an offence, suspended and debarred from the Lords Supper, as being justly esteemed unworthy to communicate therein till he amend.

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the head of the Family is unfit, that another constantly residing in the Family, approven by the Minister and Session, may be imployed in that service: Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence be brought to any Family; it is requisite that at no time he conveen a part of the Family for Worship secluding the rest: Except in singular cases specially concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no Idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in Families, to or for the same: Seeing persons tainted with errours or aiming at division, may be ready (after that manner) to creep in to houses and lead captive silly and unstable souls.

VI. At Family Worship a speciall care is to be had, that each Family keep by themselves: Neither requiring, inviting, nor admitting persons from divers Families; Unless it be these who

who are lodged with them or at meal, or otherwise with them upon some lawfull occasion.

VII. Whatsoever hath been the effects, and fruits of meetings of persons of diverse Families in the times of corruption or trouble (in which cases many things are commendable which otherwise are not tollerable) Yet when God had blessed us with Peace and the purity of the Gospel, such meetings of persons of diverse Families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the Religious exercise of each Family by it self, to the prejudice of the publike Ministery, to the renting of the Families of particular Congregations: and (in progresse of time) of the whole Kirk: Besides many offences which may come thereby, to the hardning of the hearts of carnall men, and grief of the godly.

VIII. On the Lords day, after every one of the Family apart, and the whole Family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for

DIRECTIONS
OF THE
Generall Assembly,
CONCERNING
Secret and Private Worship, and mutuall edification, *for cherishing Piety*, for maintaining Unity, and *avoyding Schisme and Division.*

BEsides the publicke worshp in Congregations, mercifully established in this Land, in great purity; It is expedient and necessar, that secret worship of each person alone, and private worship of families be pressed and set up; That with Naitonall Reformation, the profession and power of godlinesse both personall and Domestick be advanced.

I. And first for Secret Worship. It is most necessar, that every one apart and

and by themselves be given to prayer and meditation, the unspeakable benefite whereof is best known to them who are most exercised therein: This being the mean whereby in a speciall way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastours, within their several Charges, to presse Persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinar duties comprehended under the exercise of Piety which should be in Families when they are conveened to that effect, are these: First, prayer, and Praises performed, with a speciall reference as well to the publike condition of the Kirk of God and this Kingdom, as to the present case of the Familie, and every member thereof. Next, Reading of Scriptures with Catechising in a plain way, that the understandings of the simpler may be the better enabled

inabled to profite under the publike Ordinances, and they made more capable to understand the Scriptures when they are read: Together with godly conferences, tending to the edification of all the members in the most holy faith: As also, admonition and rebuke upon just reasons from these who have authority in the Familie.

III. As the Charge and Office of interpreting the holy Scriptures, is a part of the Ministeriall Calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk; So in every Family, where there is any that can read, The holy Scriptures should be read ordinarily to the Family: And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the Word read, use may be made thereof, to make all the Family circumspect and watchfull against the same: Or, if any judgment be threatned or mentioned to have been inflicted

&ted in that portion of Scripture which is read. Use may be made to make all the Family fear, lest the same or a worse judgment befall them unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to inable them for doing the commanded duty, and to apply the offered comfort: In all which the Master of the Family is to have the chief hand, and any member of the Family may propone any question or doubt for resolution.

IV. The head of the Family is to take care that none of the Family withdraw himself from any part of Family Worship: And seeing the ordinary performance of all the parts of Family Worship belongeth properly to the head of the Family; The Minister is to stir up such as are lasie, and train up such as are weak, to a fitnesse for these exercises: It being alwayes free to persons of quality to entertain one approven by the Presbytery for performing Family exercise; And in other Families where

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or the publick worship and to bless to them the publick Ordinances, The Master of the Family ought to take care that all within his charge repair to the publick Worship, that he and they may joyn with the rest of the Congregation: And, the publick Worship being finished, after Prayer, he should take an account what they have heard: And hereafter to spend the rest of the time which they may spare, in Catechising and in spirituall conferences upon the Word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret Prayer, that they may confirm and increase their Communion with God: That so the profite which they found in the publick Ordinances may be cherished and promoved, and they more edified unto eternall life.

IX. So many as can conceive Prayer, ought to make use of that gift of God: Albeit those who are rude and weaker, may begin at a set form of Prayer: But so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of Prayer, which

which is given to all the children of God in some measure. To which effect, they ought to be the more fervent and frequent in secret Prayer to God, for enabling of their hearts to conceive, and their tongues to expresse convenient desires to God for their Family. And in the mean time, for their greater encouragement, let these materials of Prayer be meditated upon, and made use of, as followeth.

Let them confesse to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; And therefore earnestly aske of God the spirit of Prayer.

They are to confesse their sins, and the sins of the Family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the Name of Christ, by the Spirit, for forgivenesse of sins; for grace to repent, to believe, and to live soberly, righteously, and godly; and that they may serve God with joy and delight, walking before him.

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They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spirituall and Temporall, as they stand in need of for the time (whether it be morning or evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in generall, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, For all our Superiours, The Kings Majesty, the Queen, and their Children, for the Magistrates, Ministers, and whole body of the Congregation whereof they are members, as well for their Neighbours absent in their lawfull affairs, as for those that are at home.

The prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his will; And with assurance that them-

selves are accepted, and what they have asked according to his will shall be done.

X. These Exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly businesse or hinderances, Notwithstanding the mockings of Athiests, and profane men; In respect of the great mercies of God to this Land, and of his severe Corrections wherewith lately he hath exercised us. And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stirre up themselves and their Families to diligence herein; But also to concurre effectually, that in all other Families where they have power and Charge, the said Exercises be conscionably performed.

XI. Besides the ordinary duties in Families which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in Families, when the Lord by extraordinary occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth,

quireth, That we ſhould conſider one another to provoke unto love and good works; Therefore, at all times, and ſpecially in this time wherein profanity abounds, and, mockers, walking after their own luſts, think it ſtrange that others run not with them to the ſame exceſſe of riot, Every member of this Kirk ought to ſtirre up themſelves and one another to the duties of mutuall Edification, by inſtruction, admonition, rebuke, exhorting one another to manifeſt the Grace of God, in denying ungodlineſſe and worldly luſts, and in living godly, ſoberly, and righteouſly in this preſent world, by comforting the feeble minded, and praying with, or, for one another: Which duties reſpectively are to be performed upon ſpeciall occaſions offered by divine providence; As namely, when under any calamity, croſſe, or great difficultie, counſell or comfort is ſought, Or when an offender is to be reclaimed by privat admonition, and if that be not effectuall, by joining one or two more in the admonition, according to the rule of Chriſt: That

in the mouth of two or three witneſſes every word may be eſtabliſhed.

XIII. And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed conſcience, It is expedient, that a perſon (in that caſe) finding no eaſe after the uſe of all ordinary means private and publick, have their addreſſe to their own Paſtor, or ſome experienced Chriſtian: But if the perſon troubled in conſcience, be of that condition, or of that ſex; that diſcretion, modeſty, or fear of ſcandall, requireth a godly grave and ſecret friend to be preſent with them in their ſad addreſſe, It is expedient that ſuch a friend be preſent.

XIV. When Perſons of divers Families are brought together by divine providence, being abroad upon their particular vocations, or any neceſſary occaſions. As they would have the Lord their *God* with them whereſoever they go, they ought to walk with God, and not neglect the duties of Prayer and thankſgiving, but take care that the ſame be performed by ſuch as the company ſhall judge fitteſt. And

that

that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good, to the uſe of edifying, that it may miniſter grace to the hearers.

The drift and ſcope of all theſe Directions is no other but that upon the one part, the power and practiſe of godlineſſe amongſt all the Miniſters and Members of this Kirk, according to their ſeverall places and vocations, may be cheriſhed and advanced, and all impiety and mocking of Religious exerciſes ſuppreſsed: And upon the other part, that under the name and pretext of Religious Exerciſes, no ſuch meetings or practiſes be allowed as are apt to breed errour, ſcandall, ſchiſme, contempt or miſregard of the publike Ordinances and Miniſters, or neglect of the duties of particular Callings, or ſuch other evils as are the works, not of the Spirit, but of the fleſh, and are contrary to Truth and Peace.

A. Ker.

Act against such as withdraw themselves from the Publike Worship in their own Congregations.

SInce it hath pleased God of his infinite goodnesse to blesse his Kirk within this Nation, with the riches of the Gospel, in giving to us his Ordinances in great purity, liberty, and withall, a comely and well-established order: The Assembly, in the zeal of God, for preserving Order, Unity and Peace in the Kirk, for maintaining that respect which is due to the Ordinances and Ministers of Jesus Christ, for preventing Shism, noysome Errours, and all unlawfull practises, which may follow on the Peoples withdrawing themselves from their own Congregations, Doth charge every Minister to be diligent in fulfilling his Ministery, to be holy and grave in his conversation, to be faithfull in preaching, declaring the whole counsell of God, and as he hath occasion from the Text

of

of the Law, the keeping of one or two of the precepts, or doing of some or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth that *a man continue in all things which are written in the book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not preven the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works, is lyable to the curse of God, for breaking the Law times and wayes out of number, cannot be justified, or finde righteousnesse by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am lyable to the curse of God, for breaking the Law,*

times and wayes out of number.

Therefore I cannot be justified, or have righteousnesse by the works of the Law.

Thus may a man be convinced of righteousnesse, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgement by the Law: consider, 2 *Thes.* 1. 7.

THe Lord shall be revealed from heaven with his mighty Angels; vers. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* vers. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* vers. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come, armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made

made in the Gospel, nor obeyed the Doctrine thereof; but remain in their naturall state, under the Law, or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath forewarned me shall be done at the last day, I am sure is just judgement.

But *the righteous Judge hath forewarned me, that if I do not believe God in time and obey the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.*

Therefore I am convinced that this is just judgement.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be by the Law or Covenant of Works, convinced of judgement, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousnesse and judgement by the Gospel.

AS

As for convincing a man of sinne, and righteousnesse, and judgment by the Gospel or Covenant of Grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ, the only way of freedome from sin and wrath, and will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousnesse is to be had only by faith in Jesus; because God requireth no other conditions but Faith, and testifies from heaven, that he is well pleased to justifie sinners upon this condition. 3. He must understand, that, upon righteousnesse received by Faith, judgment shall follow on the one hand, to the destroying of the works of the Divell in the believer, and to the perfecting of the work of Sanctification in him, with power: and that upon refusing to take righteousnesse by faith in Jesus Christ, judgement shall follow on the other hand

of Scripture; to reprove the sins and errours, and presse the duties of the time; and in all those, to observe the rules prescribed by the Acts of Assembly; wherein if he be negligent, he is to be censured by his own Presbytery. As also ordains every member in every Congregation, to keep their own Parech Kirk, to communicate therein the Word and Sacraments; And if any person or persons shall hereafter usually absent themselves from their own Congregation, except in urgent cases made known to, and approven by the Presbytery, The Ministers of these Congregations whereunto they resort shall both in publike by preaching, and in private by admonition, shew their dislike of their withdrawing from their own Minister; That in so doing, They may witness to all that hear them, their due care to strengthen the hands of their fellow-labourers in the work of the Lord, and their detestation of any thing that may tend to Separation, or any of the above-mentioned evils; Hereby their own Flock will be confirmed in their stedfastnes, and the unstable spirits of others will be rectified

fied. Like as the Minister of that Congregation from which they do withdraw, shall labour first by private admonition to reclaim them: And if any, after private admonition given by their own pastour, do not amend, in that case the Pastour shall dilate the foresaids Persons to the Session, who shall cite and censure them as contemners of the comely order of the Kirk; And if the matter be not taken order with there, It is to be brought to the Presbyteries: For the better observing whereof, the Presbytery at the visitation of their severall Kirks and Provinciall Assemblies, in their censure of the severall Presbyteries, shall enquire here-anent: Which inquiry and report shall be Registrate in the Provinciall Books, that their diligence may be seen in the Generall Assembly.

A. Ker.

The

The Solemn League, AND COVENANT of the three KINGDOMES.

WEE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the providence of GOD living under one King, and being of one reformed Religion, having before our eyes the glory of GOD, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happinesse of the Kings Majesty and his Posterity, and the true publick Liberty, Safety, and Peace of the Kingdom, wherein every ones private condition is included; And calling to minde the treacherous and bloody Plots, Conspiracies, Attempts, and practises of the Enemies of GOD, against the true Religion and Professours thereof in all places, especially in these three Kingdoms ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdom of *Ireland*, the distressed estate of the Church and Kingdom of *England*, and the dangerous estate of the Church and Kingdom of *Scotland*, are present and publick testimonies; We have now at last (after other means of Supplication, Remonstrance, Protestations and Sufferings) for the preservation of our selves, and our Religion, from utter ruine and destruction, according to the commendable practise of these Kingdoms in former times, and the example of GODS People in other Nations, after mature deliberation, resolved and

and determined to enter into a mutuall and solemn League and Covenant; Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high GOD, do Swear:

1. THat we shall sincerely, really and constantly through the grace of GOD, endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies: The Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according to the Word of GOD, and the example of the best Reformed Churches; And shall endeavour to bring the Churches of GOD in the three Kingdoms to the neerest conjunction and Uniformity in Religion, Confession of Faith, Form of Church-government, Directory for Worship and Catechising; That we and our posterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, Church-government by Archbishops, Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchy) Superstition, Heresie, Schism, Prophanesse, and whatsoever shall be found to be contrary to sound Doctrine and the power of Godlinesse; Lest we partake in other mens sins, and thereby be in danger to receive of their plagues; And that the Lord may be one, and his Name one in the three Kingdoms.

3. We shall with the same sincerity, reality and constancy, in our severall vocations, endeavour with our estates and lives mutually to preserve the rights and privileges of the Parliaments, and the Liberties of the Kingdoms; And to preserve and defend the Kings majesties person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdoms; That the world may bear witnesse with our consciences of our Loyaltie, and that we have no thoughts or intentions to diminish his Majesties just power and greatnesse.

4. We shall also with all faithfulnesse endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evill instruments, by hindering the

e Reformation of Religion, dividing the King from
n people, or one of the Kingdoms from another, or ma-
ng any faction, or parties amongst the people contrary
this League and Covenant, That they may be brought
publick triall, and receive condigne punishment, as
e degree of their offences shall require or deserve, or
e Supream Judicatories of both Kingdoms respective-
, or others having power from them for that effect,
all judge convenient.

5. And whereas the happinesse of a blessed Peace be-
ween these Kingdoms denyed in former times to our
rogenitors, is by the good providence of GOD, gran-
ed unto us, and hath been lately concluded, and setled
by both Parliaments, We shall each one of us, accor-
ding to our place and interest, endeavour that they may
remain conjoined in a firm peace and Union to all po-
sterity, and that justice may be done upon the wilfull
Opposers thereof, in manner expressed in the precedent
Article.

6. We shall also according to our places and cal-
lings, in this common cause of Religion, Liberty, and
peace of the Kingdoms, assist and defend all those that
enter into this League and Covenant, in the maintaining
and pursuing thereof; And shall not suffer our selves
directly or indirectly, by whatsoever combination, per-
swasion or terrour, to be divided and withdrawn from
this blessed Union and Conjunction, whether to make
defection to the contrary part, or to give our selves to
a detestable indifferency, or neutrality in this Cause,
which so much concerneth the Glory of GOD, the good
of the Kingdoms, and honour of the King; But shall all
the dayes of our lives zealously and constantly continue
therein against all opposition, and promote the same
according to our power, against all Lets and Impedi-
ments whatsoever; And what we are not able our selves
to suppresse or overcome, we shall reveal, and make
known, that it may be timely prevented or removed;
All which we shall do as in the sight of GOD.

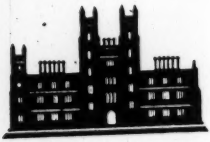
And, because these Kingdoms are guilty of many
sins, and provocations against GOD, and his Son Jesus
Christ, as is too manifest by our present distresses and
dangers, the fruits thereof We professe and declare be-
fore GOD and the world, our unfained desire to be
humbled for our own sins, and for the sins of these
Kingdoms especially that we have not, as we ought,
valued the inestemable benefite of the Gospel, that
we

we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us, And our true and unfained purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man to amend our lives and each one to go before another in the example of a reall Reformation; That the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the presence of Almighty GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great Day when the secrets of all hearts shall be disclosed; Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to blesse our desires, and proceedings with such successe, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of of the yoke of Antichristian Tyranny, to joyn in the same, or like Association and Covenant, To the glory of GOD, the enlargement of the Kingdom of Jesus Christ, and the peace and tranquility of Christian Kingdoms and Common-wealths.

15 JY 64

FINIS.

1-3.33.



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THE CONFESSION OF FAITH,

And the

Larger and Shorter

CATECHISMS,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*,

And now appointed by the Generall Aſſembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Chriſt in the three Kingdomes.

EDINBURGH,
Printed by the Heirs of *George Anderſon*, 1652.

7779 Huy Pyck
Huy Buyk
1747



THE CONFESSION OF FAITH,

First agreed upon by the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion, betweene the Kirks of CHRIST in the three Kingdomes.

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do so far manifest the Goodnesse, Wisdom, and Power of God, as to leave men unexcusable [a]; yet

[a] Rom. 2. 14,15 Rom. 1. 19, 20. Psal. 19 1,2,3. Rom. 2, 32. with Chap. 2. 1,

yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation *b*. Therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that his will unto his Church *c*; and afterwards, for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world; to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*; those former wayes of Gods revealing his Will unto his People, being now ceased *f*.

b 1 Cor. 1 21. 1 Cor. 2 13, 14.

c Heb 1. 1

d Prov. 22. 19, 20, 21 Luke. 1. 3, 4 Rom. 15. 4 Mat. 4. 4, 7 10. Isa. 8 19, 20 *e* 2 Tim. 3 15. 2 Pet. 1. 19

f Heb. 1. 1, 2

II. Under the name of holy Scripture or the word of God written; are now contained all the Books of the Old and New Testament, which are these;

OF

OF THE OLD TESTAMENT.

Geneſis
Exodus
Leviticus
Numbers
Deuteronomie
Joſhua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Eſther
Job
Pſalms
Proverbs
Eccleſiaſtes
The Song of Songs
Iſaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoſea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakuk
Zephaniah
Haggai
Zechariah
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to

MAtthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistles to the Romanes
I. Corinthians
II. Corinthians
Galatians
Ephesians
Philippians
Colossians
I. Thessalon.
II. Thessalon.
I. To Timothy
II. To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of James
The first & second Epistles of Peter
The firft, second and third Epistles of John
The Epistle of Jude
The Revelation of John.

All

All which are given by inspiration of God, to be the rule of Faith and life *g*.

g Luke 16. 29, 31. Eph. 2. 20 Rev. 22. 18, 19. 2 Tim. 3 16

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Cannon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

h Luke 24 27. 44 Rom. 3. 2 2 Pet. 1. 21

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it selfe) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1 19. 21 2 Tim 3. 16 1 Joh. 5. 9 1 Thes. 2. 13

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the effi-

k 1 Tim. 3 15

So much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an intire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief summe of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

FINIS.

THE SUMME OF SAVING KNOWLEDGE; With the Practicall Use thereof.

JOHN 6. 37.

All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.



EDINBURGH, Printed by the Heirs of *George Anderson*, ANNO 1652.

A brief Summe of Christian Doctrine,

Contained in

Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH and CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at *Westminster*, and received by the Generall Assembly of the Kirk of SCOTLAND.

The summe of Saving Knowledge may be taken up in these four heads 1. The wofull condition wherein all men are by nature through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD 1. Our wofull condition by nature, through breaking the Covenant of Works. HOSEA 13. 9. *O Israel, thou hast destroyed thy self.*

THE Almighty and Eternall God, the Father, the Son, and the Holy Ghost, three distinct Persons in one and the same undivided Godhead, equally infinit in all perfections;

ons; did before time moſt wiſely decree, for his own Glory, whatſoever commeth to paſſe in time, and doth moſt holily, and infallibly execute all his Decrees, without being partaker of the ſin of any creature.

II. This God in ſix dayes made all things of nothing, very good in their own kind, in ſpeciall he made all the Angels holy; and he made our firſt Parents *Adam* and *Eva* the root of mankinde, both upright and able to keep the Law written in their heart: which Law they were naturally bound to obey under pain of death, but God was not bound to reward their ſervice, till he entered in a Covenant or Contract with them, and their poſterity in them, to give them eternall life upon condition of perfect perſonall obedience, withall threatning death incaſe they ſhould fail. This is the Covenant of Works.

III. Both Angels, and men were ſubject to the change of their own free will, as experience proved (God having reſerved to himſelf the incommunicable property of being naturally unchangeable.) For many Angels of

their

their own accord fell by sin from their first estate and became Devils, our first Parents being entised by Satan one of these Devils, speaking in a serpent, did break the Covenant of works in eating the forbidden fruit, whereby they and their posterity being in their loines, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all Spiritual good, and inclined only to evil continually. This is our originall sin, the bitter root of all our actuall transgressions, in thought, word, and deed.

HEAD 2. The remedie provided in Jesus Christ for the Elect by the Covenant of Grace. *Hos. 13.9. O Israel thou hast destroyed thy self, but in me is thine help.*

ALbeit man having brought himself into this wofull condition, be neither able to help himself, nor willing to be helped by God out of it, but rather

ther inclined to lye ſtill unſenſible of it till he periſh: yet God for the glory of his rich grace, hath revealed in his Word a way to ſave ſinners, to wit by faith in Jeſus Chriſt the Eternall Son of God, by vertue of, and according to the tenor of the Covenant of Redemption made and agreed upon, between God the Father and God the Son, in the counſel of the Trinity before the world began.

II. The ſumme of the Covenant of Redemption is this. God having freely choſen unto life, a certain number of loſt mankind, for the glory of his rich Grace did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himſelf ſo far as to aſſume the humane Nature of a ſoul and a body, unto perſonall Union with his Divine Nature, and ſubmit himſelf to the Law as ſurety for them, and ſatisfie Juſtice for them, by giving obedience in their name, even unto the ſuffering of the curſed death of the Croſſe, he ſhould ranſome and redeem them all from ſin and death, and purchaſe unto them Righteouſneſſe and eternall life, with all ſaving graces leading thereun-

to

o, to be effectually, by means of his
wn appointment, applyed in due time,
o every one of them. This condition
he Son of God (who is Jesus Christ
ur Lord) did accept before the world
egan, and in the fulnes of time came
nto the world, was born of the Virgin
Marie, subjected himself to the law, and
ompleatly payed the ransome on the
Crosse: but by vertue of the foresaid
bargain made before the world began,
he is in all ages, since the fall of *Adam*,
still upon the work of applying actually
the purchased benefits unto the Elect:
and that he doth by way of intertai-
ning a Covenant of free grace and re-
conciliation with them, through faith
in himself, by which Covenant he makes
over to every beleever a right and inte-
rest to himself, and to all his blessings.

III. For the accomplishment of this
Covenant of Redemption and making
the elect partakers of the benefits there-
of in the Covenant of Grace, Christ
Jesus was clad with the threefold Office
of Prophet, Priest and King. Made a
Prophet, to reveal all saving knowledge
to his people, and to perswade them to
beleeve and obey the same. Made a

Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable to him. And made a *King*, to subdue them to himself, to feed and rule them by his own appointed ordinances: and to defend them from their enemies.

HEAD 3. The outward means appointed to make the elect partakers of this Covenant, and all the rest that are called to be inexcusable. *Mat.* 22. 14. *Many are called.*

THE outward means & ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not be justly stumbled. The means are especially these four: 1. The Word of God. 2. The Sacraments 3. Kirk-Government. 4. Prayer. In *the Word of God* Preached by sent Messengers, the Lord makes offer of Grace to all sinners,

sinners, upon condition of faith in Jesus Christ, and whosoever do confesse their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By the *Sacraments* God will have the Covenant sealed for confirming the bargain, on the foresaid condition. By *Kirk Government* he will have them hedged in, and helped foreward unto the keeping of the Covenant: And by *Prayer* he will have his own glorious Grace, promised in the Covenant, to be daily drawn forth, acknowledged and employed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward administration: for the Covenant in the Old Testament being sealed with the Sacraments of Circumcision and the Paschall

Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies, but since Christ came, the Covenant being sealed by the Sacraments of Baptism, and the Lords Supper, doe clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling heaven and earth, for the good of his own people.

HEAD 4. The blessings which are effectually conveyed by these means to the Lords elect or chosen ones. *Mat.* 22. 14. *Many are called, but few are chosen.*

BY these outward Ordinances, as our Lord makes the Reprobate inexcusable, so in the power of his Spirit, he applyes unto the Elect effectually, all saving Graces purchased to them in the Covenant of Redemption, and maketh a change in their persons. In particular; 1. He doth *convert* or regenerate

regenerate them, by giving ſpirituall life to them, in opening their underſtandings, renewing their wills, affections, and faculties for giving ſpirituall obedience to his Commands. 2. He gives unto them *Saving Faith*, by making them in the ſenſe of deſerved condemnation to give their conſent heartily to the Covenant of Grace, and to imbrace Chriſt Jeſus unfainedly. 3. He gives them *Repentance*, by making them, with godly ſorrow in the hatred of ſin, and love of Righteouſneſſe, turn from all iniquity unto the ſervice of God: And 4. He *Sanctifies* them, by making them go on and perſevere in faith, and ſpirituall obedience of the Law of God, manifeſted by fruitfulneſſe in all duties, and doing good works, as God offereth occaſion.

II. Together with this inward change of their perſons, God changes alſo their ſtate, for ſo ſoon as they are brought by faith into the Covenant of Grace. 1. He *Juſtifies* them, by imputing unto them that perfect obedience which Chriſt gave to the Law, and the ſatisfaction alſo which upon the Croſſe Chriſt gave unto juſtice in their name. 2. He

Reconceals them, and makes them friend
to God; who were before enemies
God. 3. He *Adoptes* them, that they sh
be no more children of Satan, but chil
dren of God, inriched with all spiritua
priviledges of his Sons. And last of all
after their warfare in this life is ended
he perfects the holiness and blessedness
first of their souls at their death, and
then both of their souls and their bo
dies, being joyfully joined together a
gain in the Resurrection, at the day o
his glorious coming to Judgement,
when all the wicked shall be sent away
to hell, with Satan whom they have ser
ved, but Christs own chosen, and re
deemed ones, true believers, students
of holiness, shall remain with him
self for ever, in the state of *Glorification*.

The

The practicall use of Saving Knowledge,

Contained in SCRIPTURE, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THe chief generall use of Christian Doctrine is, to convince a man of sin, and of Righteousnesse, and of Judgement; *Joh.* 16.8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfained beleever in Jesus Christ, and be strengthned in his faith upon solide grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The summe of the Covenant of Works, or of the Law, is this. *If thou do all that is commanded and not fail in any point, thou shalt be saved: But if thou fail thou shalt die. Rom.* 10.5. *Gal.* 3.10.12. The sum of the Gospel or Covenant

of Grace and Reconciliation is this. *If thou flee from deserved wrath to the true Redeemer Jesus Christ*, (who is able to save to the uttermost, all that come to God, through him) *thou shalt not perish, but have eternall life. Rom.* 10.8,9.11

For convincing a man of sin, of Righteousnesse and of Judgement by the Law, or Covenant of Works, let these Scriptures among many moe be made use of.

1. For convincing a man of sin by the Law: consider, *Ier.* 17.9.10

THe heart is deceitfull above all things, and desperatly wicked, who can know it? I the Lord search the heart, I try the reins: even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these 2. things.

1. That the fountain of all our miscarriage and actuall sinning against God is in the heart, which comprehendeth the minde, will, affections, and all the powers of the soul, as they are corrupted and defiled with originall sin: the mind being not only ignorant and uncapable of saving truth, but also full

of

of erour and enimity against God, and the will and affections being obstinately disobedient unto all Gods directions, and bent toward that only which is evil: *The heart*, saith he, *is deceitfull above all things, and desperatly wicked*; yea, and unsearchably wicked, so that *no man can know it*; and *Gen. 6. 5. Every imagination of the thoughts of mans heart is only evil continually* (saith the Lord) whose testimony we must trust in this and all other matters: and experience also may teach us, that till God make us deny our selves, we never look to God in any thing, but fleshly self interest alone doth rule us and move all the wheels of our actions.

2. That the Lord bringeth our originall sin, or wicked inclination, with all the actuall fruits thereof, unto reckoning before his Judgment Seat, *for he searcheth the heart and tryeth the reins, to give every man according to his wayes and according to the fruit of his doings.*

Hence let every man reason thus: *What God and my guilty conscience beareth witnesse of, I am convinced that it is true.*

But *God and my guilty conscience beareth witnesse, that my heart is deceitfull above all things, and desparatly wicked: and that all the imaginations of my heart by nature, are only evill continually.*

Therefore I am convinced that this is true:

Thus a man may be convinced of sin by the Law.

2. For convincing a man of Righteousnesse by the Law: Consider, *Gal.* 3. 10.

As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.

Here the Apostle teacheth us 3. things.

1. That, by reason of our naturall sinfulnesse, the impossibilitie of any mans being justified by the works of the Law; is so certain, that, whosoever do seek justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse*, saith he.

2. That unto the perfect fulfilling of

of the Law, the keeping of one or two of the precepts, or doing of some or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth that *a man continue in all things which are written in the book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not preven the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works, is lyable to the curse of God, for breaking the Law times and wayes out of number, cannot be justified, or finde righteousnesse by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am lyable to the curse of God, for breaking the Law,*

times and wayes out of number.

Therefore I cannot be justified, or have righteousnesse by the works of the Law.

Thus may a man be convinced of righteousnesse, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgement by the Law: consider, 2 *Thes.* 1. 7.

THe Lord shall be revealed from heaven with his mighty Angels; vers. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* vers. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* vers. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come, armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made

made in the Gospel, nor obeyed the Doctrine thereof; but remain in their naturall state, under the Law, or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath forewarned me shall be done at the last day, I am sure is just judgement.

But *the righteous Judge hath forewarned me, that if I do not believe God in time and obey the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.*

Therefore I am convinced that this is just judgement.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be by the Law or Covenant of Works, convinced of judgement, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousnesse and judgement by the Gospel.

AS

AS for convincing a man of sinne, and righteousnesse, and judgment by the Gospel or Covenant of Grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ, the only way of freedome from sin and wrath, and will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousnesse is to be had only by faith in Jesus; because God requireth no other conditions but Faith, and testifies from heaven, that he is well pleased to justifie sinners upon this condition. 3. He must understand, that, upon righteousnesse received by Faith, judgment shall follow on the one hand, to the destroying of the works of the Divell in the believer, and to the perfecting of the work of Sanctification in him, with power: and that upon refusing to take righteousnesse by faith in Jesus Christ, judgement shall follow on the other hand

hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatnesse of the sin of not believing in Christ appear, or to make the greatnesse of the sin of refusing of the Covenant of Grace offered to us in the offering of Christ unto us, let the fair offer of Grace be looked upon as it is made, *Isa.* 55. 3. *Incline your ear and come unto me* (saith the Lord) *hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if ye will believe me, and be reconciled to me: I will, by Covenant, give unto you Christ and all saving graces in him; repeated *Acts* 13. 34.

Again consider that this generall offer in substance is equivalent to a speciall offer made to every one in partilar, as appeareth by the Apostles making use of it, *Acts* 16. 13. *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.* The reason of which offer is given, *John* 3. 16. *For God so loved the world, that he gave his only begotten*

gotten Son, that whosoever believeth in him should not perish but have everlasting life. Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happinesse some other way, what doth he else but *observe* lying vanities, and forsake *his own mercy* which he might have had in Christ, *Jonah* 2. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 *Joh* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record that God hath given to us, eternall life, and this life is his Son*; and that no sin against the Law is like unto this, Christ testifies, *Joh.* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatnesse of this sin of not beleeving in Christ.

For convincing a man of righteousnesse to be had only by faith in Christ: consider how, *Rom.* 10. 3, 4.

IT

IT is said that *the Jews, being ignorant of Gods Righteousnesse and going about to establish their own righteousnesse, have not submitted themselves unto the Righteousnesse of God* (and so they perished) *for Christ is the end of the Law for righteousnesse to every one that believeth.* and Acts 13. 34 *By Christ Jesus all that believe are justified from all things, from which ye could not be justified by the Law of Moses.* and 1 Joh. 1. 7 *The blood of Jesus Christ his Son, cleanseth us from all sin.*

For convincing a man of judgment if a man imbrace this righteousnesse: consider, 1 *John* 3. 8. *For this purpose the Son of God was manifested that he might destroy the works of the Devil.* And Heb. 9. 14. *How much more shall the blood of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.*

But if a man embrace not this righteousnesse, his doom is pronounced, Joh. 3. 18. *He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darknesse rather then light.* Hence

Hence let the penitent desiring to beleeve, reason thus.

What doth suffice to convince all the Elect in the world of the greatnesse of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law and from wrath due thereto, and what sufficeth to convince them, that righteousnesse and eternall life is to be had by faith in Jesus Christ, or by consenting to the Covenant of Grace in him: and what sufficeth to convince them of Judgement to be exercised by Christ for destroying the works of the Devill in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But *what the Spirit hath said in these and other like Scriptures sufficeth to convince the Elect world of the foresaid sin and righteousnesse and judgement.*

Therefore what the Spirit hath said in these and other like Scriptures serveth to convince me thereof also.

Whereupon let the penitent desiring to believe take with him words and say heartily to the Lord: Seeing thou sayes, *Seek ye my face*, my soul answereth unto thee *thy face, Lord, will I seek*; I have hearkned unto the offer of an everlasting

everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer. Lord, let it be a bargain, *Lord, I believe, help my unbelief:* Behold I give my self to thee to serve thee in all things for ever, and I hope *thy right hand shall save me*, the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever forsake not the *works of thine own hands.* Thus may a man be made an unfained believer in Christ.

For strengthening the mans faith who hath agreed unto the Covenant of Grace.

BEcause many true believers are weak, and do much doubt if ever they shall be sure of the soundnesse of their own faith and effectuall Calling, or made certain of their Justification and salvation, when they see that many who professe faith, are found to deceive themselves, let us see how every believer may be made strong in the faith, and sure of his own election and salvation upon solide grounds, by sure warrands and true evidences of faith.

To

To this end among many other Scriptures take these following:

1. For laying solide grounds of Faith: consider, 2 *Pet* 1. 10.

Wherefore the rather, brethren, give diligence to make sure your calling and election, for, if ye do these things, ye shall never fall.

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles; for so he accounteth of them, while he calleth them *Brethren.*

2. That albeit we be not sure for the time, of our Effectuall Calling and *Election,* yet we may be made sure of both, if we use diligence; for this he presupposeth, saying, *Give diligence to make your Calling and Election sure.*

3. That we must not be discouraged, when we see many seeming beleevers prove rotten branches, and make defection, but we must the rather take the better

letter heed to our selves: *Wherefore the luther brethren*, saith he, *give all diligence.*

4. That the way to be sure both of our Eff. & uall Calling, and Election, is to make sure work of our faith, by laying the grounds of it solidely, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things*, saith he, *ye shall never fall*; understanding by these things, what he had said of sound faith *vers.* 1, 2, 3, 4. And what he had said of the bringing out of the fruits of faith. *ver.* 5, 6, 7, 8, 9.

To this same purpose consider, *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* vers. 2. *For the Law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.* vers 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeneſſe of sinfull flesh. and for sin, condemned sin in the flesh.* vers. 4. *That the righteousneſſe of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Wherein the Apostle teacheth us these 4. things for laying of the ground of faith solidely. 1. That

1. That every one is a true beleever who in the sense of his sin, and fear of Gods wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men, and being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of Gods Spirit, set down in his word, for the man whom the Apostle doth here blesse as a true beleever, is a man in Christ Jesus: *who doth not walk after the flesh, but after the Spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; for, *there is no condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for examples cause) and all other true beleevers in Christ, be, by nature, under the Law of sin and death, or under the Covenant of works (called the law of sin and death, because it bindeth sin and death upon us,

till

till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a man to a spirituall life through Christ) doth set the Apostle and all true beleevers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the law of sin and death*, or Covenant of works.

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God and God the Son, as incarnate, wherein Christ takes the curse of the law upon him for sin, that the beleever who could not otherwise be delivered from the Covenant of works, may be delivered from it. And this doctrine the Apostle holdeth forth in these 4. branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousnesse and life to a sinner, because it was weak. 2. That this weakness and inability of the Law or Covenant of Works, is not the fault of the

the Law, but the fault of ſinfull fleſh, which is neither able to pay the penalty of ſin, nor to give perfect obedience to the Law (preſuppoſe bygone ſins were forgiven) the Law was weak (ſaith he) *through the fleſh.* 3. That the righteouſneſſe and ſalvation of ſinners, which was impoſſible to be brought about by the Law, is brought to paſſe by ſending Gods own Son, Jeſus Chriſt, *in the fleſh*, in whoſe fleſh ſin is condemned and puniſhed, for making ſatisfaction in the behalf of the Elect, that they might be ſet free 4. That, by his means, the Law loſeth nothing, becauſe the righteouſneſſe of the Law, is beſt fulfilled this way; firſt, by Chriſt, giving perfect active obedience in our name unto it in all things; next by his paying in our name the penalty (due to our ſins) in his death, and laſtly, by his working of Sanctification in us, who are true believers, who ſtrive to give new obedience unto the Law, and *walk not after the fleſh, but after the ſpirit.*

Warrands to beleeve.

FOr building our confidence upon this ſolide ground, theſe four warrands

ands and special motives to believe in Christ may serve, the first whereof is *Gods hearty invitation* holden forth, *Isa* 55. 1,2,3,4,5

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come and buy without money and without price. vers. 2. *Wherefore do ye spend your money for that which is no bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.* vers. 3. *Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting Covenant with you even the sure mercies of* David. ver. 4. *Behold, I have given him for a witnesse to the people, a leader and commander to the people,* &c.

Here (after setting down the precious ransome of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord in this Chapter,

1. Maketh open offer of Christ and his grace, by proclamation of a free and gratious market of Righteousnesse and Salvation, to be had through Christ to every soul without exception, that truely

ly desires to be saved from sin and wrath, *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that for any reason, stand at distance with God, to come and take from him riches of Grace running in Christ as a river, to wash away sin and to sloken wrath: *Come ye to the waters*, saith he.

3. Lest any should stand aback, in the sense of his own sinfulnesse or unworthinesse, and inability to do any good, the Lord calleth upon such persons in special, saying *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent unto, and embrace this offer of grace, that so he may close a bargain and a formall Covenant with God, *Come buy without money* (saith he) *Come eat*, that is, consent to have, and take unto you all saving graces, make the wares your own, possesse them, and make use of all blessings in Christ, whatsoever maketh for your spiritual life and comfort, use and enjoy it freely, without paying any thing for it. *Come buy wine and milk without money and without price*, saith he.

5. Because

5. Because the Lord knoweth how much we are inclined to seek righteousnesse and life by our own performances, and satisfaction, to have righeousnesse and life, as it were by the way of works, and how loath we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the tearms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shall but loss our labour in this our way, *wherefore do ye spend your money* (saith he) *for that which is not bread, and your labour for that which satisfieth not.*

6. The Lord promiseth to us solide satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulnesse of spirituall pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer and calleth for beleeving of, and listening unto the truth, which is able to beget the application

of saving faith, and to draw the soul to trust in God. *Incline your ear and come unto me* (saith he) To which end the Lord promiseth, that this offer, being received, shall quicken the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissolvable Covenant of perpetuall reconciliation and peace, *Hearken and your soul shall live, and I will make an everlasting Covenant with you*: Which Covenant, he declareth, shall be in substance the assignation, and the making over of all the saving graces, which *David* (who is JESUS CHRIST. *Acts* 13.34.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of* David. *By sure mercies* he means saving graces, such as are righteousnes, peace, & joy in the Holy Ghost, Adoption, Sanctification and Glorification, and whatsoever belongs to godlinesse and life eternall.

8. To confirm and assure us of the real grant of these savingmercies, and to perswade us of the reality of the Covenant betwixt God and the beleever of this word,

word, the Father hath made a fourfold gift of his eternal, & only begotten Son.

First, to be incarnate and born for our ſake, of the ſeed of *David*, his type, for which cauſe he is called here, and *Acts* 13. 34. [*David* the true and everlaſting King of Iſrael] This is the great gift of God to man, *John* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly he hath made a gift of Chriſt, to be a *witneſſe* to the people, both of the ſure and ſaving mercies granted to the Redeemed in the Covenant of Redemption, and alſo of the Fathers willingneſſe, and purpoſe to apply them, and to make them faſt in the Covenant of Reconciliation made with ſuch as imbrace the offer; *I have given him* (ſaith the Lord here) *to be a witneſſe to the people*: and truly he is a ſufficient witneſſe in this matter, in many reſpects. 1. Becauſe he is one of the Perſons of the bleſſed Trinity, and pairty contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office as Mediator, the meſſenger of the Covenant, and hath gotten commiſſion to